

UNIVERSIDADE DE LISBOA
FACULDADE DE LETRAS
DEPARTAMENTO DE ESTUDOS ANGLÍSTICOS



**ENGLISH AS A WORLD LANGUAGE: ITS ROLE AS A LINGUA FRANCA.
A SOCIOLINGUISTIC PROFILE OF STUDENTS OF SECONDARY SCHOOLS IN
SANTIAGO ISLAND, IN
THE ARCHIPELAGO OF CAPE VERDE**

OLÍVIO FERREIRA NUNES

MESTRADO EM ESTUDOS ANGLÍSTICOS
(LINGUÍSTICA APLICADA)

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DISSERTAÇÃO ORIENTADA PELA PROFESSORA DOUTORA MARIA LUÍSA FERNANDES AZUAGA

OLÍVIO FERREIRA NUNES

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Resumo

Esta tese centra-se em aspectos relevantes do inglês como uma língua universal, no actual contexto globalizado e examina possíveis mudanças relacionadas com o seu uso, em especial no continente africano, particularmente no caso de Cabo Verde, no sentido de ponderar eventuais alternativas nas pedagogias linguísticas no ensino desta língua que impliquem uma adaptação à realidade contemporânea.

Uma vez que, nos nossos tempos, o inglês é a língua de eleição para a comunicação intercultural entre povos com várias experiências culturais e linguísticas, o conhecimento deste idioma torna-se, a cada dia que passa, impreterível e indispensável, na interacção intercultural.

Em África, as funções desempenhadas pelo inglês são complexas; além da língua inglesa ser usada para comunicação entre etnias, com o estatuto de língua franca, também tem o papel de preservar a identidade nacional e de estabelecer a unidade entre os povos da mesma nação. Por conseguinte, é de considerar talvez ainda com mais pertinência, a adopção de uma nova filosofia de pedagogia de ensino que permita dotar os seus cidadãos de capacidades que lhes possibilitem comunicar de forma inteligível com povos de outras culturas e línguas.

O primeiro capítulo aborda aspectos teóricos relacionados com a expansão, comunicação e mudança associadas à língua inglesa e suas implicações no ensino em países onde esta não é língua nativa (L1).

O segundo capítulo reflecte, em primeiro lugar, sobre a situação linguística em África e as línguas francas predominantes no continente, incluindo a língua inglesa. Considera também questões relacionadas com o multilinguismo e a identidade, bem como assuntos relacionados com as implicações da diversidade linguística para a educação dos povos africanos. Em segundo

lugar, foca o caso específico de Cabo Verde, um país africano e lusófono, traçando um esboço da história do inglês neste arquipélago e sua introdução no sistema educativo.

Finalmente, o terceiro capítulo centra-se na descrição e análise de resultados da investigação feita sobre a presença do inglês em Cabo Verde.

Trata-se de um estudo sociolinguístico que tem como objectivo uma apreciação das opiniões e das atitudes de alunos do terceiro ciclo (11º e 12º anos de escolaridade) de três escolas secundárias da cidade da Praia, na Ilha de Santiago, em relação a este idioma no arquipélago. Para o efectivar, foi aplicado um questionário nestes três contextos.

Espero ter, assim, encontrado tendências gerais no tipo de usos, nas opiniões e nas atitudes dos informantes em relação à língua inglesa, na expectativa de que este estudo possa trazer contribuições pertinentes no âmbito do seu ensino no arquipélago; espero também que a síntese dos temas abordados e algumas sugestões que apresento contribuam para essa inovação de pedagogias de ensino do inglês em Cabo Verde, como língua franca no contexto globalizante.

Palavras chave: Africa, comunicação, globalização, inglês como língua franca, sociolinguística.

Abstract

This thesis focuses on the global expansion of English and actual issues related to the present time usage of this language at an African context, specifically in Cape Verde.

It begins with a theoretical account for the unprecedented spread of English in the world, associated with the globalization process, which has made the language gain the status of lingua franca for intercultural communication. This sudden change has brought implications for the language teaching pedagogy so as to satisfy learner's needs, concerning the use of the language in an intelligible way.

Then, as English is spoken more and more often by Africans at different levels, the traditional concepts of it operating as a foreign or second language is reconsidered. Given the complexity of multilingualism in Africa, English is also the language chosen by several countries as a medium of instruction to the detriment of indigenous languages, as a way to maintain national unity.

Finally, the specific case of Cape Verde is taken into consideration; by means of a questionnaire, I tried to delineate a sociolinguistic profile of the students of third cycle (11th and 12th grades) from three different scenarios of Santiago Island, in the archipelago of Cape Verde.

I hope, this study enables us to figure out students' views and attitudes towards the presence or influence of English in the Cape-verdean youth life, and rethink about alternative approaches for the teaching of the language in the archipelago.

Keywords: Africa, communication, globalization, English, as a lingua franca, sociolinguistics

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Abbreviations

EFL	English as a Foreign Language
EIL	English as an International Language
ELF	English as a Lingua Franca
ELT	English Language Teaching
FLUL	Faculty of Letters of the University of Lisbon
ICE	International Corpus of English
L1	Mother Tongue/ First Language
L2	Second Language
NEST	Native English Speaking Teacher
NNS	Non-native speaker
NS	Native speaker
UK	United Kingdom
USA	United States of America.
WEs	World Englishes

Introduction

Today, English enjoys the status of an international language, due to the prominent role it plays around the world. No other language has been so influential to the public life worldwide before. It is the first language chosen by many international institutions and organizations to function as an official language, the preferable language for business negotiation, and advertising, and it is used for international news and press, broadcasting, science and new technology and tourism.

Though being spoken by approximately 400 million native speakers, this is not enough to give it the status of a global language. Recently, non-native speakers have outnumbered those who speak it as native speakers. In fact, nowadays, about 1350 million people around the world use it mostly for communication among those who do not have any other language in common or do not share the same mother tongue. Therefore, English is the most extensively language used as a lingua franca in the world, as it enables people from different linguistic and cultural backgrounds to interact with each other.

The status of English as a lingua franca worldwide means that English no longer belongs to any nation or state in particular, 'no one can have custody over it' (Widdowson 1994: 385), as it is in the hands of everyone. Nowadays, everyone uses it, changes it, and shapes it to meet their own needs and ends, and there are many competent English speakers either in the places where it is spoken as a second or as a foreign language so, the concept of achieving native-likeness, in spoken or written English as a foreign language learner may not be significant anymore. What is more relevant now is that everyone, including the native speakers of the language should change

their attitudes towards English in order to be able to communicate intelligibly at the international level.

The unprecedented spread of English and the changing role of English in the new globalization era implies that the teaching of English through a traditional EFL model seems to be not appropriate for the contemporary English language teaching classroom, as it does not match what is, in fact, happening in the reality. All these exciting issues stimulated me to study the role of English as an international language in the globalizing world, with some regards to the presence of English in Africa, and more specifically in Cape Verde - a non Anglophonic country, and an EFL country. I focus on a sociolinguistic approach, by ascertaining the domains of use and the views of some students of English of three secondary schools in three different areas, in Santiago Island, in Cape Verde - one secondary school in the centre of the town, one in the periphery, and another one in the rural area, hoping to reach some findings that will make teachers, and the local authorities rethink the English learning and teaching process in the country, and consider alternative linguistic pedagogies for the teaching of the English language throughout the Archipelago.

The first chapter is an attempt to show theoretical notions about the role of English as an international language worldwide, and an overview on the expansion of the language; its extensive use for communication, and its relationship with globalization, as well as the implications for English language teaching pedagogies.

Considering this expansion of English throughout the world, I try to show some important factors that contributed for this spreading, in association with the two Diasporas (Kachru, 1992); their differences, and the new worldwide perspective on this issue. And probably the predictable Diaspora that comprises those speakers who aren't either native or non-native speakers, but those who use the language for a cross-cultural communication purposes, by

keeping in mind that, for every one native speaker, there are now three or four non-native speakers (Graddol 1999).

This shows that Kachru's model (1985) on the distribution of the spread of the language in terms of its functions worldwide, as a native language in the inner circle, as a second language in outer circle, and as a foreign language in expanding circle no longer corresponds to the current real-life. In fact, those people who do not share the same mother tongue, and use English as a medium of communication overwhelmingly outnumber those who speak it as a native language, which gives the language the status of a lingua franca, enabling the non-native speakers to communicate effectively across linguistic and cultural boundaries (Kirkpatrick 2007).

The new role of English as a lingua franca implies that all users, especially non-native speakers are more actively involved in the development of the language, and they are conscious that they have to attain certain proficiency in order to communicate.

The first chapter also reflects about the possible implications for English language teaching pedagogies, that is to say, once English has the role of lingua franca, it entails changes or adaptations of the pedagogical strategies to facilitate an intercultural communicative competence (Gnutzmann 1999).

The following chapter focuses on the African context. There is an overview of the languages and linguistic situation in Africa, and issues related to the African multilingualism complexity and national identity are analysed too. It also deals with implications of language diversity for the African teaching policy, taking into account the dichotomy, whether an indigenous or an exogenous language may be chosen as a medium of education. It is also drawn attention to the influence of English in the continent, either during or post colonial era.

In Africa, English plays an important role in the communicative interaction among Africans, and it is used daily for many purposes in, at least eighteen sub-Saharan countries, including as a lingua franca; it reflects all manner of local and regional influences, and it is taught as a second or foreign language in Arabophone, Francophone, and Lusophone countries. The Africans use English as a tool not only for communication, in general, but also for trade, business, aviation, education and intercultural activities, especially from the southern Mediterranean to the Cape of Good Hope, which includes English as used by speakers of Arabic in Egypt, or Yoruba in Nigeria, or, in the Republic of South Africa, speakers of Xhosa, Zulu, and the like, as well as mother-tongue speakers of Afrikaans and of Indian languages, and, of course, by settlers of English, Scottish, Welsh, Irish, and other origins. So many varieties occur, Englishes in Africa which have their specific features due to the local varieties of indigenous languages, pidgins, creoles and dialects (McArthur 1998).

The multilingual characteristic of African societies or communities in relation to the language usage and the expanding domains where English is used, leads to the reconsideration of the expanding circle in Africa, where English is used more and more as a lingua franca. Therefore, the notion of the expanding circle (Kachru 1985), where English plays the role of a foreign language seems not to be applicable to the African reality.

Considering English in Africa in a global perspective, new approaches have been studied to provide learners with competence to satisfy their needs and ambitions through the use of this language as the traditional EFL approach no longer suits the real needs of the users of English in Africa. Among those which were implemented, I considered the following models: Content and Language Integrated Learning and English as a lingua franca models. The former enables learners to be more exposed to English, as they learn other content subjects such as geography,

history, social sciences, etc, through English, and the latter, provides them with competence for an effective intercultural communication (Gnutzmann 1999).

Reflecting on the appropriateness of English by the non-native speakers to their own needs and realities, and pointing out the fact that the teaching of English has to be reconsidered or rethought, as communication is basically amongst speakers whose English is not their first language or mother tongue, I favoured the multicultural approach, where intelligibility and communicative strategies are to achieve good communicative competence rather than acquiring native-speaker likeness.

The third chapter is a kind of putting together the theoretical approach and the practical evidence on the field about the English language usage and use, in a non-Anglophonic community. That is to say I undertake a sociolinguistic study of three different schools in Cape Verde, one in the centre of Praia town, one in the periphery of the town and another in the rural area of the Santiago Island, in the archipelago of Cape Verde. This study enables me to observe to what extent English influences the Cape-verdean youth life, and how it interrelates local and international trends. This may also open new perspectives towards the language usage in the archipelago, and may help in finding new linguistics pedagogies and methodologies in the teaching of English in this particular context.

Through a questionnaire, with inspiration from other previous sociolinguistic studies (Berns et al. 2007, Erling 2004, Preisler 1999, and Gnutzmann 1999) I gathered information, to evaluate students' attitudes, views and uses towards the English language, education, and the varieties of English. Then, I analyzed the results, comparing them in the three selected schools.

The questionnaire consists of four parts. The first part includes questions concerning personal information of the students, their curriculum area of study, linguistic proficiency and

their personal experiences with the English language. The second part contains questions aiming at measuring the role of English in the students' lives, and their use of English either in academic or non-academic sectors, their views on the influence of English in their linguistic and cultural context, and their motivation in learning this idiom. The third part consists of questions which try to figure out the variety of English the students think they speak, and the variety they think has to be taught at schools in Cape Verde. The fourth part includes questions which try to find out at what level English should be introduced in the education system, the profile the students think a teacher should have in order to teach English in Cape Verde, and finally the kinds of materials more suitable to be used in class.

To finish there is a synthesis on the issues developed along this thesis; I also provide a kind of recommendation or suggestion in relation to the attitudes and usage of the language in the Archipelago of Cape Verde, suggesting alternative linguistic pedagogies and methodologies for the teaching of English in this particular context.

Chapter 1

English as an international language.

The most recent phase in the history of English has recently been labelled global English and often situates the triumphant spread of English into new geographical locations and new national or semi-official varieties at centre stage in the narrative.

(Graddol 2006: 58-59).

English is today an international language, and the most spoken one at this level; it has the status of a common language all over the world, from the Northern to the Southern Hemisphere, playing a role that none of the languages in the world does. It is no longer the language only confined to the British Isles, as it was in Shakespeare's era. It has become global in line with globalization and the modernity of our twenty-first century.

Particularly in the African continent, English plays a relevant role in different societies, serving as a language of communication amongst most Africans, almost everywhere in Africa, in those countries which were under British colonization such as West, East, and South countries, but also in Francophone and Lusophone countries, as well.

The wondrous spread of English and its role as an international language contribute for the globalization process we are living in our times, and globalization itself accelerates the expansion of English throughout the world.

It is felt that globalization has brought a new order to the world at many levels, such as economics, politics, technology, culture, and even at the level of languages, the main concern of this thesis. In fact, globalization intensifies the interaction between communities, with the

involvement of more people communicating over further language boundaries, and it gives rise to the liberalization of language usage either locally, regionally or beyond. This unprecedented use of language brings about some implications for the regulation of its use, and as English is the language that accompanies this process, it is predictable that, in the future, there may be a need for new standard norms which regulate all varieties, in the context of its use as an international language.

All these considerations above seem to suggest that our present society may be viewed as being interconnected by an ever growing culture shared worldwide, though the aim of globalization is not to bring about a homogenized society, but rather to bring about societies that can take an object or concept, and accommodate it to their needs and culture. Therefore, the outcomes of globalization are considered as being complex and not unidirectional, as different societies accommodate global pressures accordingly. In fact, globalization occurs alongside the process of localization, in which the local and global dynamics has to be called as ‘glocalization’ (Khonderker 2004: 1-9).

In fact, this glocalization process is somehow also reflected in the languages under English influence.

The mobility of the English language contributed for its use in variable domains, rendering many different functions in different societies and communities. Being flexible by excellence, this permits its interaction with other languages easily; these interactions result in local and national languages being enriched by English, and vice-versa. For example, in some African countries, as everywhere else in the world, it has been shaped to their linguistic and cultural contexts and needs so, culturally, the same English words can play different roles in different countries.

The Nigerians have their typical lexical features such as *to paste* which means ‘to brush one’s teeth with toothpaste’, *long throat* to mean ‘a greedy or avaricious person’, *to buy the market* to mean ‘buy goods’ (Bamiro 1994: 51-6). In Zambian society, the elder brother of father is known by the same word as for father, and mother’s sister by the same word as for mother, while mother’s brothers, are known as *uncles*, and father’s sisters as *aunts* and the descent of *uncles* and *aunts* are *cousins*. (Tripathi, 1990: 34-7). These very few examples, not to mention others, show how English has been a flexible and dynamic language throughout the world, and how some countries have shaped and appropriated the language to their local linguistic and cultural contexts.

This means that by analysing globalization and the spread of English from a local context, the way cultural, social and linguistic practices are being changed in response to these processes can be captured; to be able to adapt it to his local context, “monocentrism would give rise to pluricentrism, with the consideration and recognition of multifarious Englishes as autonomous or semi-autonomous varieties of the language.” (Valentine 2006: 569).

In order to understand the great and current influences of the English language and its wide spread throughout the world, it is crucial to step back in time.

1.1. The spreading of English across the world.

The unprecedented dissemination of English has had its start in the past, and has hastened throughout the last centuries. It is associated with the European expansion, especially with the great influence of the British Empire during the seventeen and eighteen centuries, when it imposed its language and culture on the post trades in the African and Asian continents at that time, and the assumption of USA as an economic and military powerful country.

(...)Its development consists of complex interaction of trade, settlement and colonisation, cunning diplomatic activity and conquest. Its extent was the result of various forms of cultural contact ranging from commercial, economically- motivated trade relationship to brutal and atrocious military campaigns. The Empire facilitated and promoted the spread of British technology, industry, commerce, government, and of course language. In other words, globalisation has its roots in the British Empire. In addition, modern historical landmarks such as the war in Iraq are the direct consequence of this phase of world history. This war can be seen as the continuation of an imperial hegemony that contributed to Britain's and, nowadays, to America's economic growth and resulting power in political world affairs.

(Graddol 1997: 6)

In late eighteenth century, John Adams foresaw that English would be “the most respectable language in the world and the most universally read and spoken in the next century, if not before the close of eighteenth century” (cited by Kachru 1992: 2).

Analysing its spreading, Kachru (1992) points out that the expansion of English is associated with two great Diasporas, and presents a model to explore the different roles English plays in the countries throughout the world within different communities or societies.

The first Diaspora involves the settling of English people in North America, Australia and New Zealand, and the second one involves the settling of English in Africa and Asia. The first Diaspora covers those countries that have English as their native language, and they provide norms¹ of the language for those countries of second Diaspora.

During the colonial era, there was a great mobility of the languages in both Diasporas, and English served as a language of interaction between those communities in spite of the heterogeneous nature of their sociolinguistic features, their historical, ethnical, pedagogical and

¹ These norms include the codification of paradigms through grammars, dictionaries and other academic books.

ideological backgrounds. So, both Diasporas were very influential in the expansion of the English language worldwide, and have contributed for it to be a global language today.

Kachru's model of the spread of English (1985) comprises three concentric circles, the inner circle, the outer circle and expanding circle (Figure 1.).

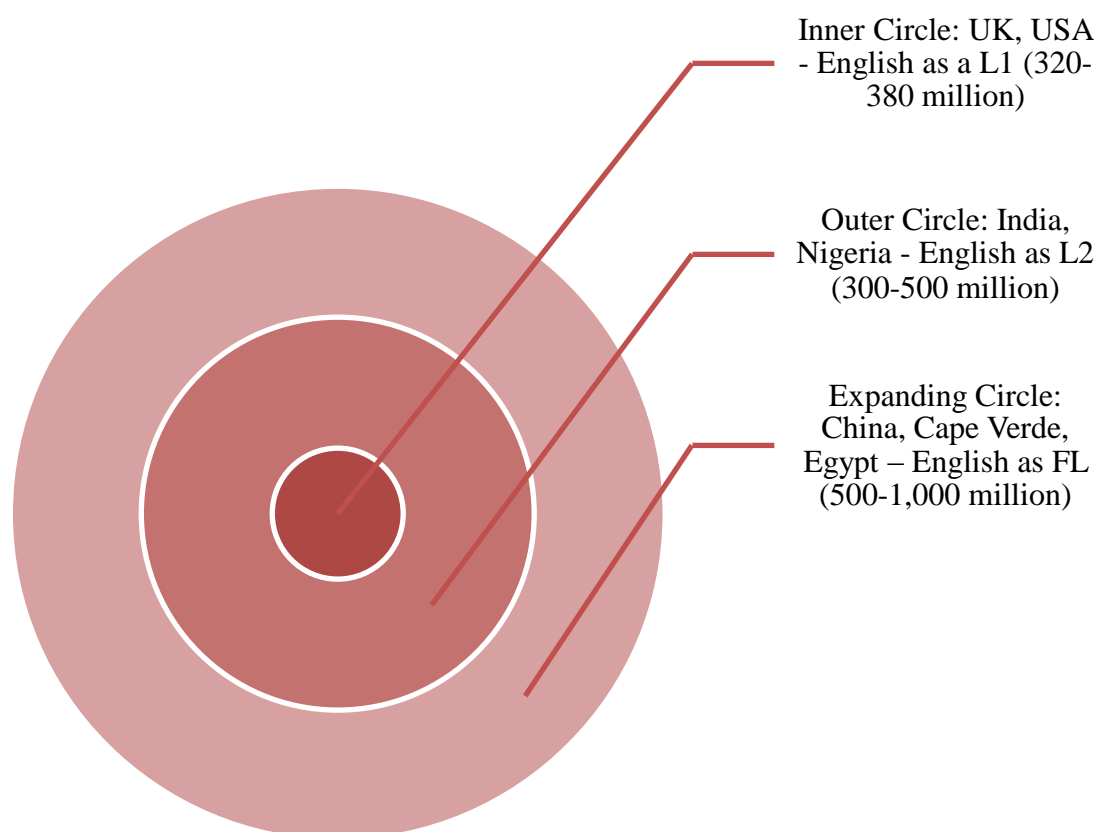


Figure 1. Kachru's concentric circles of World Englishes (Adapted from Crystal 1997: 61).

The inner circle includes those whose English is their first language (L1 English speakers), the native speakers of the language. It covers countries such as UK, USA, Canada, Australia, New Zealand and Ireland. All these countries have English as their official language and mother tongue of a great deal of the population. Moreover, traditionally their standard varieties are believed to provide norms for English language learning or acquisition, as English is considered to be originated from the inner circle.

The outer circle covers those whose English is their second language (L2 English speakers), including countries where English is an official language, apart from other local or national languages. And this coexistence of the local language with English resulted in emergence of local and indigenous varieties of English with their own typical characteristics (e.g. India, Singapore, Zambia, Nigeria, and the Philippines). Those countries were submitted to English colonization, and that is why the English language usage was confined to administrative functions, media and education.

The expanding circle covers those whose English is their foreign language - they learn English as a tool for cross cultural communication, for communication at an international level amidst speakers of English as a foreign language (EFL). This circle includes countries such as Saudi Arabia, the Netherlands, China or Cape Verde, where English is basically used for tourism, trade, diplomacy, new technology, business or international relationships. English in these countries does not have official recognition and it is of restrictive use, but it is a relevant language in the English Language Teaching (ELT) context.

The expansion of English in Africa was also due to the European expansion between the seventeenth and eighteenth centuries, but English started spreading more quickly in the postcolonial era, with the decay of the British Empire, by giving rise to the emergence of various local and regional varieties of English dialects, creoles and pidgins in those former colonies of the British Empire.

Today Africa is one of the world's most multilingual areas and because of political, social, economic, and educational factors. English has been spread to three main areas in Africa, namely:

1. West Africa, where the so-called “West African English” is found, which includes Cameroon, Gambia, Ghana, Nigeria, and Sierra Leone as former British colonies; Liberia is also included in this area, though its connections were established with the United States;

2. East Africa where the so-called “Eastern African English” is found, including Kenya, Tanzania, and Uganda, and probably Somalia and Sudan; Rwanda is a particular case, because of the long permanence of the exile in Uganda, and

3. South Africa, where the so-called “Southern African English” is found, including Botswana, Lesotho, Malawi, Namibia, Swaziland, Zambia, Zimbabwe and South Africa. South African English, for example, is a special case because of South Africa’s influence in the economy, and its submission to two different types of colonization, one by the British and another by the Dutch settlers, as both brought their language and culture to that part of African continent.

In view of the great deal of indigenous languages already existing in African countries under the colonization regime, when they got their freedom late in the twentieth century, they were submitted to the colonizer language and culture, while they developed their national language. The mobility of the languages and the creativity of the Africans in the continent are responsible for loanwords and acculturation between the languages as well as African citizens to be bilingual or multilingual.

In those African countries, English has become the second language, alternatively with their local and national languages. It functions as an official language in education, government, science, technology, international development and communication; however, due to global status that it has currently, it is also seen as a new perspective for them to communicate internationally in the globalization era. Those who are more conservative, see the English

language as a threat to their cultural identity, while those who are more educated find it as a historical language and a language of prestige.

1.2. English as a universal language.

With the acceleration of the spread of English due to globalization and modernity, English got the status of a world language, the language through which people around the world communicate amongst them at an international level. Today English has become the worldwide language also because of the progress of the new communication technologies and media, many international organizations such as United Nations, World Health Organization, the International Monetary Fund, World Bank use it as a preferable working language, and also because of American economical, political and military power to the world, and it is the most used language for the international market and advertising.

As Gnutzmann puts it:

The world's non-native speaker (NNS) to native speaker (NS) ration for English is estimated to be between 2 to 1 and 4 to 1. With this preponderance of NNS speakers of English, it seems clear that NNS-NNS communication is far more common than NS-NS or NNS-NS communication”

(Gnutzmann 2005: 204).

As the non-native speakers outnumber the native speakers in the world, the communication will be overwhelmingly amongst the non-native speakers, what means that the native speakers may be no longer seen as a prestigious model or as a reference norm for the non-native speakers.

With globalization, there is a great and dynamic mobility amongst the users of the English language, distributed in the three different concentric circles proposed by Kachru (1985),

that is to say, the speakers are more active and the interaction is becoming more and more intensive, and it is rather difficult now to identify the speakers of English according to their geographical delimitation.

Though Kachru's categorization of English into three circles is still a prominent tool for the comprehension of the spread of English usage and appropriation, it seems to be no longer adequate to describe the global and frequent changing uses of it. The notion of having native speakers in the centre of the framework, the new English speakers in the outer circle and EFL speakers in the expanding circle needs to be reconsidered. Once the non-native speakers outnumber the native speakers, it seems not to make sense having the native speakers centralized. The reality is different nowadays. The concepts of the limitation to geographical boundaries in terms of the language functions, nativeness and variety status is no longer what is happening in practice.

In short, there seems not to be a clear idea on the boundaries between outer and expanding circle communities as a result of the language usage flexibility and dynamics.

The categorization of South Africa as an inner circle country, for example, illustrates a drawback in Kachru's model. English has always been a minority language in South Africa, though it is an official language; it is currently spoken as a first language only by about 3.7 million in a 2002 population of over 43.5 million. The majority of the population are second language (L2) speakers, so it would be accurate to locate South Africa in the outer circle. (Gnutzmann 2005: 204). So, South Africa appears to be a problematic combination of the inner and outer circle, not allowing an easy categorization using the three concentric circles.

A further problem with Kachru's model has to do with the fact that it does not take into consideration that English has a new dominant function world-wide, that of a lingua franca

among all three circles, especially within the expanding circle, and increasingly, the role of traditional English as foreign language speakers from expanding circle is becoming of great importance and influence.

Nowadays English is in the hands of everybody, especially the non-native speakers who outnumber the native speakers, and use it for several functions in various domains in their specific context. The English is no longer the owners of the language that was confined to their territory, a couple of decades ago. It is an international language, which can be used by whoever on earth, to communicate with other people around the world, who do not share the same mother tongue.

Therefore, English today is a language that reflects the powerful result of its speakers who use it for variable purposes and functions.

Widdowson also advocates that native speakers have “no right to intervene or pass judgement”; he thinks that the native speakers do not play an exclusive role in this process, and given that English is an international language, “no nation can have custody over it” (Widdowson 1994: 385).

Table 1 illustrates that the number of people communicating in English as non-native speakers of English overwhelmingly outdoes the number of native-speakers of English, and dashes the idea that L1 speakers, especially British and American are the “custodians” of English.

Table 1. An estimate of the number of people who speak English.

	L1 speakers	L2 speakers	EFL speakers
McArthur (2001)	375 million	375 million	750 -1000 million
Crystal (1997 - 2003)	400 million	430 million	750 million

Given the actual situation of the language usage, there have been many proposals debated by researchers about the terms which describe the use of English more adequately in this globalization era. The debate resulted in the plethora of terminologies, which include these ones:

- World Englishes (Jenkins 2003 and Bolton 2004)
- English as an International Language (Widdowson 1997 and Modiano 1999)
- English as a global language (Crystal 2003)
- English as a lingua franca (Gnutzmann 2004, Jenkins 2000 and Seidlhofer 2001)
- World Standard English (McArthur 1987)
- General English (Ahulu 1997)

Recently there have been many publications in applied linguistics about the terminology of English as a lingua franca, and most contemporary scholars seem to have the same concepts over the issues related to this theme. English as a lingua franca (ELF) refers to the multiple roles English plays in several communities with the speakers shaping and making progress of the language. Due to the language dynamics and the emergence of many local varieties, the scholars think of English as “a ‘contact language’ between people who share neither a common native language nor a common national culture, and to whom English would serve as a language of intercultural communication” (Firth 1996: 240).

1.3. Implications for English language teaching, especially in outer and expanding circles.

As nowadays there are more non-native speaking users of the language communicating amongst themselves, using it for intercultural communication, the matter is what English or variety of English should be taught at schools in general, and in outer and expanding circles in particular.

According to Kirkpatrick (2007) the language classroom in outer and expanding circle countries is likely to adopt either an ‘exonormative native speaker model’ or an ‘endonormative nativised model’, or a possible use of a lingua franca model.

The reason for the first model is that the native speaker has ‘prestige and legitimacy’ and its history is remarkable and it has been codified, by providing grammar books and dictionaries which are very important ‘tools’ for both teachers and learners. Kirkpatrick argues that once it is codified, it means that it is acceptable for nativised varieties as a standard, and that learners can be ‘tested and evaluated against codified norms and standards’. Besides, there exist many English language teaching industries in the USA and Britain, which provide materials and are continuously taking charge of producing new courses and printing again the old ones which were successful for language teaching based on such model. Kirkpatrick reinforces this idea by saying that it appears that Ministries of Education throughout the world are willing to see their people being provided with what they consider is the best for them, which is the model which preserves the standard with an ‘internationally recognized and internationally intelligible’ variety of English, even though native speaker models are not always easily understood in international communication.

The endonormative nativised model is supposed to be chosen mostly by outer-circle countries, where the local variety of English has become ‘socially acceptable’, though it is still controversial in some of those countries, as there is a resistance on the implementation of it by those who do not feel satisfied with it, or simply favour the first model, which they think has more prestige and legitimacy. Kirkpatrick gives examples of Nigeria and Singapore. Nigerian English is the classroom model in Nigeria, but there exist some who believe that the exonormative model is more appropriate for the educational issues and it is more prestigious.

Singapore also with its own ‘well-established’ variety of English is insisting on turning to native speaker model, as the one which is ‘internationally intelligible’ (Kirkpatrick 2007: 189).

Those countries that belong to the European Union, for example, seem to accept English as a lingua franca approach, as an alternative to both models mentioned before. For Kirkpatrick, a lingua franca model can fill in this situation when its goal is to promote successful ‘cross-cultural communication’ and it is advantageous to either teachers or learners, but this approach needs a curriculum which comprises three basic principles:

1. alerting the learners about the linguistic features that may cause particular problems of ‘mutual intelligibility’(James 2000; Meierkord 2004; Seidlhofer 2004), such as, for example, the issue on the phonology of international English (Jenkins 2000, 2002), which is considered pedagogically valuable in this context;

2. focusing on the difference of cultural target and its implication for the ‘cross-cultural communication’, and

3. teaching learners the communicative strategies that facilitate successful cross-cultural communication (Kirkpatrick 2007:193-4).

In short, the adoption of a lingua franca approach has its great advantages for both teachers and learners, as it follows the same principles of an endonormative nativised model, which aims at teaching and learning English in such ways that may promote ‘effective communication across linguistic and cultural boundaries’ rather than focusing on the acquisition of the norms associated with a standard model as the exonormative native speaker model does. In both endonormative nativised model and a lingua franca approach the focus of the classroom is to take into account the ‘linguistic features, cultural information and communicative strategies that facilitate communication’ (Kirkpatrick 2007: 184-190).

These two approaches promote multilingualism in the classroom while teaching and learning the English language, and thus, prepare learners for intercultural communication, unlike exonormative native speaker model, which privileges the methodology associated with native speaker teachers.

This model is based on the principle that the methodology to be used to teach English should be monolingual. It supports the idea that English should be the unique language of the classroom, to avoid the interference of mother tongue or other languages. It is believed that monolingual teachers are solely confined to English language, as they are not supposed to know their learner's language, and this favours the acquisition of the target language. Kirkpatrick supports the concept that a language teacher should know more than one language, because, the more teachers have experience with languages, the more they become aware of the difficulties their learners might have to learn the target language. He argues that teaching through a codified model means to certain extent, a way to impose American and British cultures once the majority of the course books and textbooks are produced by them and basically reflect their cultural contents.

Leveridge (2008) advocates the idea that policies for language teaching have to incorporate cultural values from the places where the language is originated, and is being taught. He also cited Englebert (2004) who points out that the policy makers should taken into consideration 'cultural ideologies of every student and teacher, as well as the culture' in which the target language is being taught. This might mean that endonormative nativised model seems to have some advantages in relation to exonormative native speaker model, as the education system which has advantages not only pedagogically but also financially, by relying on the local model and local teachers. The policy makers do not need to spend money on hiring native speakers for a short-term, otherwise the money can be used to training local teachers who know

not only the local variety of English, but also are aware of the cultural and linguistic features of their target communities, and they also remain in the system, what benefits schools and teachers with the improvement of their teaching skills.

Kirkpatrick points out that, with the adoption of the local model the governments can take some advantages as local teachers are supposed to be speaker of that model and this makes their model of English as legitimate, what increases their ‘self-confidence and self-esteem’, and the teaching-learning process takes place in a natural way, within the contextualized situation, by respecting the local linguistic and cultural paradigms. There is less probability of the integration of ‘alien values and cultures’ in the local teaching policy, unlike exonormative native speaker model that ‘devalues their potential strengths as English language teachers and undermines their self-confidence and self-esteem’ (Kirkpatrick 2007: 186-89).

Essen (1989), for example, suggests that ‘Content-and-language-integrated learning/teaching for English as an International Language (EIL) is a suitable approach for classroom language teaching in all circles around the world, given that it aims at preparing learners to ‘become potential members of those communities’, by promoting English that is used either by native speakers or non-native speakers. This model privileges the teaching of other subjects such as geography, history, maths, science, etc, through English rather than in the learners’ mother tongue, and this benefits them because they are more exposed to the target language (they have more hours in contact with the language). This approach has been used in some schools in European Union countries² with the implementation of ERASMO and

² In Portugal, for example, particularly in the Faculty of Letters, University of Lisbon(FLUL), this approach has been implemented, and learners who are taking a course of ‘Ciências da Cultura Perfil Comunicação e Cultura’ have all the course books, textbooks and handouts in English when studying the subjects such as ‘Cultura Moderna’, ‘Cultura Medieval Inglesa’, ‘Cultura Renascentista’, ‘Comunicação Intercultural’, ‘Cultura e Sociedade’, ‘Análise de Discurso’ e ‘Linguagem dos Media’. Therefore, they are supposed to reflect and analyse those documents in English and be able to express their understanding and critical feeling about the documents they read.

SÓCRATES programmes, in which the learners involved are supposed to know, at least, one foreign language, and the knowledge of English is required.

This appears to be a good approach to promote bilingualism or multilingualism not only in Europe, but also throughout the world, unlike ‘traditional language-and-culture-integrated teaching’, which tends to be more acceptable in Europe (Essen 1989: 13).

Guntzmann (1999) for example, considers the implication of English as a global language for the cultural content of teaching and learning. He points out that early in this century, teaching English in foreign countries aimed at promoting linguistic competence at the expense of communicative competence, which means that learners were taught basically to attain the four traditional skills: reading, writing, speaking and listening in a very ‘restricted sense’. They were supposed to produce ‘well-formed sentences’ and be able to understand such sentences, that is to say, knowing a language meant knowing its linguistic features. However, in the new era of globalization with the emergence of different varieties of English all over the world, these principles are no longer suitable. He argues that there are some important aspects that have direct implication for the language teaching that cannot be neglected, such as the acknowledgement of the ‘social dimension’ of language, as ‘setting’ ‘communicative intention’, ‘relationship between partners’. According to Guntzmann (1999: 94-7) this ‘Pragmatic Reform’ associated with two influential books entitled *How to do things with words* and *Speech acts* by Austin (1955) and Searle (1969) respectively, have made teachers reflect that it was required the ability on the part of learners to use those ‘well-formed sentences’ in communication. They should be taught to ‘perform speech acts’ under all the usual conditions and restrictions that prevail when using language’, as there are more and more intercultural communication between / amongst non-

native speakers and that those communicators belong to the cultures different from the language they are using (Gnutzmann 1999). Gnutzmann suggests ‘world studies’ to complement cultural studies, conceived by UNESCO as ‘global education’ which aims at ‘teaching world-wide issues such as starvation, ecological destruction, illiteracy and aggression and shows their global dimension which he considers the counterpart of the linguistic studies needed to achieve communicative competence in English as a global language’ (Gnutzmann 1999: 98-99).

Another implication of globalization for classroom language teaching is concerned with course materials. The majority of the materials are produced in centre circle countries and many people believe that they are not suitable for the periphery classroom (Gray 2002). Those students from periphery communities also have their expectation and aspiration about what they are willing to learn, so they will have natural reaction to the imposition of materials on them – they have the ability to resist such imposition. Course materials have to reflect ‘students’ culture and beliefs’, and be also ‘culturally and pedagogically’ appropriate to periphery context (McKay 2003).³

To conclude this section, the teaching of English in this new era of globalization has shifted due to the emergence of many different varieties of English, and to the fact that there are more non-native speakers using it for communication and for many other usages in their society. This means that globalization has its effect in people’s everyday life and consequently has its implication for the teaching and learning English as a global language, especially in the outer and expanding circles, particularly in places where the variety of English is informal or not legitimised. In those places the policy makers have to consider the ideal model which suits their community needs and realities. Either exonormative, endonormative or a lingua franca model

³ Cited in Wilson (2005: 7)

can be chosen (Kirkpatrick 2007), depending on the purpose of the classroom teaching, associated with the social and cultural features of the local context.

In fact, learning linguistic features of a language as the case of English which has the status of a global language cannot be enough. The classroom teaching has to provide learners with the ability to communicate across cultural boundaries, so course materials have to reflect learners' social and cultural paradigms.

Since the great majority of people around the world use English to communicate there should be a new perspective for the teaching of English, mainly in the expanding circle countries. English as a lingua franca model seems to be more suitable in those settings as it prepares the students to communicate with people from different linguistic and cultural backgrounds. The following section will focus on this issue.

1.4. Shifting from EFL to ELF approach in language teaching.

Though teaching goals in expanding circle countries should focus on the language for international communication rather than intranational communication, in the perspective of second language acquisition of English learners from those countries as learners of EFL, English is still taught as though the primary goal is to enable learners to communicate with its native speakers, and with the notion that correct English is either Standard British English or Standard American English; any kind of English different from the UK or USA models is considered wrong and any model different from the native speaker's is an error (Kachru 1992b; Jenkins 2003).

Meanwhile, the assumption that traditional English Language Teaching (ELT) pedagogy should aim at achieving native-like competence in the language does not seem to be consensus.

Scholars such as Alptekin (2002), Bryam (1997) and Hyde (1998) argue that it is ‘utopian’, ‘unrealistic and constraining’, once the native speakers are not an ‘homogeneous group’, so, for other scholars such as Kasper (1997), McKay (2003) and Seidlhofer (2005), the idea of achieving their level of competence is not possible, mainly with regard to ‘phonology and syntax’ (Lai 2008: 39-41).

For example, the great amount of idiomatic language the native speaker use can harm the success of communication, if the interlocutors do not ‘share a similar linguistic repertoire’ (Gnutzmann 2000: 358). If a speaker uses an idiom from English such as “Can you lend me a hand?” as opposed to “Can you help me?” or “Do not pull my leg!” to “Do not tease me!” or “Explore all avenues!” to “Try every possibility”, which the listener does not know, there might be a breakdown in the communication between them, as the listener does not understand what the speaker means.

So, once the EFL approach reveals inappropriate for the teaching of English in the outer and expanding circles mainly, given to the fact that the non-native speakers outnumber the native speakers, some scholars have started to think about a ‘paradigm shift’ and an ‘appropriate model’ for ELT. For example, McKay (2002; 2003)⁴ suggests that the process of ‘reform’ in ELT should take into consideration three basic aspects: first, she argues that ‘English learners do not need to acquire native-speakers like competence, in terms of ‘pronunciation’ and pragmatics’, to be able to communicate with other non-native speakers, secondly, ‘English is used for individual’s specific purposes and communication across cultures’ and thirdly, ‘there is no need to obtain target language culture knowledge when teaching and learning English. While teaching English,

⁴ Cited in Lai (2008). “English as an international language? Taiwanese university teachers’ dilemma and struggle”. *English Today*. 24(3): 40-41.

the local traditions and culture have to be valued for the benefits of learners (McKay 2003; Alptekin 2002; Erling 2006; Canagarajah 2006).

Despite the theoretical perspective on the ‘paradigm shift’ and ‘the appropriate model’ for the English teaching classroom, in practice, there are still many ELT professionals who believe in the ‘native speakers’ ownership’ of English and thus, follow the traditional way of ELT, taking for granted British and American English as models to be followed. Therefore, Seidlhofer (2004) suggests that research on World Englishes (WEs) and ELF needs to be reflected at the practical level, and Jenkins (2006) points out that not only learners should be raised their awareness of the diversity of English and their own sociolinguistic reality (‘pluricentrist’ rather than ‘monocentrism’), but also, all ELT professionals are required to ‘raise their awareness’.

Considering the three points raised up by McKay for a ‘a paradigm shift and an ‘appropriate model’ in ELT, it can be assumed that the ELF approach appears to be considered the best-placed model for ELT classrooms, especially in outer and expanding circles settings, as its goal seems to satisfy the three principles suggested by McKay for the “reform” in the English Language Teaching, even though 1) it is not considered as a legitimate variety by some scholars 2) it has not been institutionalised and codified yet since 3) and it does not have specific features and consequently, has no supports like books, grammars and dictionaries suitable for classrooms teaching in the settings of ELF.

Though some scholars such as Prodromou (2007a; 2007b), McMaster (2008), claim that in practice, the ELF variety is not yet a ‘well-developed concept and/or model to be followed by ELT professionals’ as there is no description of its features, the fact is that there have been numerous books and articles in the fields of applied linguistics about it and the teaching and learning English in the outer and expanding circles; there has also been some research in the

field of corpus linguistics regarding this subject. Besides, the International Corpus of English (ICE) project covering some countries from both inner and outer circles and one of the few corpus projects solely carried out in the expanding circle, known as the Vienna Oxford International corpus of English (Voice) have achieved considerable results in the description of its features.

Nowadays, many scholars have been dedicating their publication on the issue of English as a lingua franca in the context of world Englishes and the implications for their teaching and learning process. There is also an increase in dictionaries and grammars of different Englishes such as *The Macquarie Dictionary* (1997), which comprises words from a range of Southeast Asian Englishes, and some recent books which deal with Englishes in the global context, in particular the Asian one (Jenkins 2006: 163).

It is believed that this variety can eventually become Standard English one day, after all common features in the context of world Englishes have been gathered and codified in different forms of instruments such as dictionaries, grammars, phonology books, and other articles. These documents will be very important tools in the hands of non-native speakers, as they will provide norms to be used in countries with different cultural and linguistic backgrounds in order to avoid discrepancies, and facilitate the uniformity in terms of kind of language features to be taught to learner in those settings.

In the context of ELF and EFL, Gnutzmann (1999: 162-163) points out some relevant differences between them as he puts it:

- ELF prepares learners to communicate with non-native speakers of English from all over the world.
- EFL prepares learners to communicate with native speakers of English in English-speaking countries.

- ELF is neutral with regard to the different cultural backgrounds of the interlocutors. Depending on how long the communication lasts, the interlocutors will 'negotiate' and establish some kind of common intercultural basis.
- EFL is based on the linguistic and sociocultural norms of native speakers of English and their respective cultures.
- ELF communication is not based on any particular national linguistic standard of English. Relying on native speaker norms (or near-native norms) cannot guarantee that the communication will be successful. On the contrary, using elaborate linguistic structures or vocabulary may even be harmful to the success of the communication, if the interlocutor does not share a similar linguistic repertoire.
- EFL communication is based on standard English, generally British or American English. The better the learners are able to handle the grammatical rules and lexis of the standard language, the more successful they tend to be in their communication with native speakers.

Kirkpatrick (2007: 195), for example, lists some skills required of English language teachers who intend to teach in outer and expanding circle countries should acquire, as they follow:

- be multilingual and multicultural and ideally know the language of their students and understand the educational, social and cultural contexts in which they are working;
- either be able to provide an appropriate and attainable model for their students or, if they speak another variety, understand that the local variety of English is an appropriate and well-formed variety that is not inferior to their own;
- understand how different varieties of English have developed linguistically and the ways in which they differ phonologically, lexically, grammatically, rhetorically and culturally;
- understand how English has developed in specific contexts and how it has spread across the world;
- understand the role(s) of English in the community and how these interrelate with other local languages;
- be able to evaluate English Language Teaching(ELT) materials critically to ensure that these do not, either explicitly or implicitly, promote a particular variety of English or culture at the expenses of others;

- be able to evaluate the specific needs of their students and teach towards those needs; and
- be prepared to contribute to the extra-curricular life of the institution in which they are working.

In a multilingual world, where ELF approach supports intercultural communication among non-native speakers, the teaching of English language has to be in such a way that is appropriate to learners from different cultural and linguistic backgrounds. Therefore, teachers should be open-minded and qualified enough to make their learners understand the new reality, and be able to adapt themselves to the context of the global world.

Concluding, the teaching should take into account the kind of English the learners should be exposed to, and bearing in mind the model to be adapted or imitated, which covers not only linguistic features, but also cultural features, and especially, focusing in communicative language teaching, to promote communicative competence, and multilingualism through an appropriate teaching pedagogy.

In this chapter, I have discussed the way English has evolved from a national language in the British Isles to a language with global status. Due to its international status, covering many domains of many social lives in many countries all over the world, it has become the language adopted, and used by many speakers, especially those whose national or first language is not English, in areas such as communication, media, advertising, education, business, science and technology, aviation, amongst others. So, the language is no longer the exclusive property of the British, but a language to be used freely by all speakers who are able to accommodate it according to their contextual needs.

I have also reflected on the appropriateness of English by the non-native speakers to their own needs and realities. Therefore I pointed out the fact that the teaching of English has to be

reconsidered or rethought, mainly in the countries or communities where the communication is basically amongst speakers whose English is not their first language or mother tongue, and favoured the multicultural approach, where intelligibility and communicative strategies are to achieve good communicative competence rather than acquiring native-speaker likeness.

The following chapter will focus on Africa, particularly on Cape Verde, a Lusophone country, and an EFL country context, by presenting an outline about the history of English in the continent and in the archipelago, its introduction in the education system, and finally, a reflection on the current linguistic situation in the country.

Chapter 2

Language and linguistic situation in Africa, particularly in Cape Verde

Africa represents about 11% of the world's population, with 460 million people approximately, in an area of about one-fourth of geographical size. (Lodhi 1993: 79).

Linguistically, it is a very wealthy continent in terms of the abundance of languages, either indigenous languages, national languages, mother tongue languages, official languages and languages which function as lingua francas, one of the most linguistically complex settings⁵.

Among its diversity of languages, there are some which are spoken more widely than others in the continent. While some languages are becoming more and more widely spoken, others are about to extinguish, as the number of people speaking it is getting less and less. The proliferation of the languages is due to language contact, either between indigenous African languages or European colonization languages during the European expansion between the seventeenth and eighteenth centuries.

The multilingualism of many African countries is very positive as their peoples can speak different languages, however, it brings about implications for communication and education, as the languages are not mutually intelligible. There are, for example many ethnic groups with their own languages and cultures in one same nation state, so, there is a need of a language for an intelligible interethnic communication.

It is not easy to decide amongst several languages the suitable one(s) for national interaction. In Nigeria, for example, where there are about 105 million people, 410 languages are

⁵ According to Lodhi (1993), about 2,582 languages and 1,383 dialects are found in Africa.

spoken and many of which are mutually unintelligible. In Cameroon, there are 8 million people, 185 languages are spoken, and in The Democratic Republic of the Congo, there are 30 million people and 206 languages are spoken. In Sudan, there are 134 living languages, and in Chad, there are 132 living languages, not to mention many other multilingualism countries (Mtesingwa 2009: 66). According to Mtesingwa (2009), in Africa, there are few countries which qualify as monolingual, such as Botswana whose language is Setswana or Burundi and its people speaking Kirund.

2.1. Language diversity in Africa.

During the European expansion, when Portuguese, British, Dutch, French and Spanish arrived at African territories in search of lands and raw materials, they found this great diversity of the languages, which was one of the obstacles for an intelligible communication with local peoples. They considered the African languages as “deficient in their capacity to handle the economic and technological realities of the new modern world” (Bond 2009: 26) Therefore, during the colonial period, the settlers or their European rulers declared their languages the official ones, the languages of administration and schooling. That is to say, within the British Empire, English was imposed as the language of government and all the most eminent institutions were supposed to work with it. The same position was adopted by other colonizers - the Portuguese declared Portuguese, the French, French, etc., and that is the reason why the African countries are identified with their ‘former colonial master’ and, in the context of social status, Africa is divided into three parts: ‘Anglophone’, ‘Francophone’ and ‘Luzophone’ (Mtesigwa 2009: 66).

Anglophone countries gather all the English speaking countries which were submitted to the British Empire colonization; Francophone gather the French speaking countries, which were

submitted to French colonization; and Luzophone countries cover Portuguese speaking countries such as Cape Verde, Guinea-Bissau, Sao Tome, Angola and Mozambique.

Bearing in mind that, during the colonization, the Spanish also invaded the African territory, in Equatorial Guinea, the Dutch entered the Cape of Good Hope, and made Dutch the first European language to become indigenous in southern Africa, and the Arabs, Greeks, Romans and Vandals settled in the North of the continent, other divisions have been suggested, such as the one in Lodhi (1993), that, in terms of language of administration, divides Africa into five different groups: Anglophone, Francophone, Luzophone, Arabiphone and Swahiliphone, pointing out that most African countries have adopted the colonial languages as their official languages alongside one or more African languages, due to political and/or economic factors⁶.

Concerning African languages, different classifications and divisions have been suggested. Table 2 illustrates the existing African language families with their estimated number.

Table 2. African families of languages

Language families	Number of languages(in thousands)	Number of people
Afro-Asiatic	240	285 million
Nilo-Saharan	100	30 million
Koisan	50	120 thousand
Niger-Congo	1500	500 million

⁶ South Africa is the only multilingual country with some of its indigenous languages enjoying official status apart from English, such as Afrikaans, Ndebele, Xhosa, Zulu, Pedi, Sotho, Tswana, Swazi, Venda and Tsonga.

The Afro-Asiatic language families are spoken from North Africa and East Africa, the Nilo-Sahara comprises the languages spoken in Central and West Africa and the eastern part of the Sahara and south-wards into Uganda and Kenya. Nilo-Saharan languages are also spoken in Sudan, Ethiopia, and northern Tanzania. The Khoi-San languages include about 50 languages, spoken by approximately 120,000 people. One of the most important aspects related to Khoi-San language families is the use of click consonant like Xhosa and Zulu in Southern Africa. The Niger-Congo, includes most of the languages spoken in the forest belt of West Africa and the large family of Bantu languages that dominates the Central, Southern and much of the Eastern parts of the continent, (Parry 2009: 85).

A great number of languages spoken in Africa belong to one of the four language families in the table above, but some other languages do not belong to these African families. Malagasy, for example, which is the most common language of Madagascar, is an Austronesian language, and Afrikaans in South Africa, Portuguese, English, French, Old Persian and Greek (in Egypt), Latin (in North Africa) and Modern Persian (along the Indian Ocean) are integrated from Indo-European language families.

Pidgin and Creole languages are also predominant in the African continent as a result of language contact for the case of pidgin – considered as the product of a multilingual situation in which those who did not speak the same language were supposed to find, or improvise a simple code system, or ‘reduced variety of a ‘normal’ language as Wardhaugh (1992) calls it, that enables them to communicate among them, during the colonization period, especially. Wardhaugh goes further by saying that pidgin originated in slave societies in which the slaves possess a variety of language backgrounds. He gives the example of Nigerian Pidgin English, which is a kind of ‘bad’ English, and those who speak it are seen ‘socially, culturally or even cognitively deficient’ (Wardhaugh 1992: 59).

Creole, contrary to Pidgin, is considered as a ‘normal’ language once it has native speakers. For example, today Cape Verde Portuguese based-Creole has the status of a national language and functions as a lingua franca amongst the Cape-verdeans, as a language of national unity.

According to Wardhaugh (1997), both Pidgin and Creole have a complex relationship to the Standard language.

Some African Creoles are based on European languages such as 1. Krio from English in Sierra Leone and the very similar Pidgin in Cameroon and Nigeria, Upper Guinea, 2. Kriol from Portuguese in Guinea-Bissau and Senegal, 3. Seychellois Creole from French in the Seychelles, or Mauritian Creole in Mauritius, but others have their origins in local languages such as Sango, the main language of the Central African Republic (Wardhaugh 1997: 63).

Many languages in Africa function as lingua francas. For example, in the Northern Nigeria, Hausa is the lingua franca, in the Southern Nigeria it is Yoruba or Igbo, while in Eastern Africa it is Kiswahili language, but in the Southern Uganda, it is Luganda. In the Northern Africa, Arabic is the lingua franca amongst the people who are overwhelmingly Islamic, and Hausa is the West African lingua franca, but other important languages such as Yoruba, Igbo and Fula are also spoken. In the Southern Africa, Zulu, and Afrikaans, English, French and Portuguese are the relevant languages.

2.2. Implications of language diversity for education in Africa.

Bearing in mind that Africa is one of the most multilingual regions in the world (Lodhi 1993: 79-86), with Sub-Saharan Africa as one of the world’s most complex linguistic areas (Wolf 2001: 7), language becomes an important issue to be dealt with in each African country.

Focusing on the implications of language diversity for language educational policies and practices in Africa in pre-colonial and postcolonial area, Rubagumya (2009) raised up a question concerning the reason why language is a crucial factor in ensuring quality education, and, quoting Clegg (2005), comes up with two important aspects about this issue:

First, you cannot learn if you do not understand the lessons. It goes without saying that you cannot understand the lessons if you do not understand the language in which those lessons are taught. Secondly, you cannot teach effectively and efficiently if you are not confident enough in the language of learning and teaching. Thus, both learners and teachers need to have a certain level of proficiency in the language of instruction if meaningful learning and teaching are to take place

(Rubagumya 2009: 49)

So, language is prominent for any kind of education, and it becomes more complex when the context of educational policies is multilingual with a great deal of linguistic diversity such as those of the African countries; education and language go hand in hand, and quality education depends widely on the language through which education is transmitted.

Once most African countries are multilingual, with many different languages being spoken in each nation state, what language should be used or chosen as a language of classroom instruction?

Some African countries have maintained the same colonial language policy for their educational policies in the post-colonial era, such as Benin, Burkina Faso, Central African Republic, Chad, Cote d'Ivoire, Gabon, Guinea, Mali, Mauritania, Niger, Senegal, Togo, which were under French influence, and Angola, Cape Verde, Guinea-Bissau, Mozambique, Sao Tome and Principe, which were under Portuguese influence and Equatorial Guinea, which was under Spanish influence, but others have decided for a policy shift. So, countries which suffered British colonization such as Botswana, Gambia, Ghana, Kenya, Lesotho, Malawi, Nigeria, Sudan,

Swaziland, Tanzania, Uganda, Zambia and Zimbabwe and others like Burundi, The Democratic Republic of Congo and Rwanda, which had Belgian influence, have attempted to use African languages as the language of instruction, to the detriment of European colonial languages as a medium of instruction.

Finally, in the case of countries which were submitted to two different colonizing powers, some have chosen to use African languages for teaching and others have chosen the colonial language. Cameroon, Seychelles, Namibia and Somalia are examples of this dual influence.

Cameroon, for example, was under French influence to the east and British to the west, and French was the most influential language, the reason why it has become the medium of instruction, but recently it has had a pilot project on this matter. Seychelles was first a French colony, and later it became British colony and Kreol / Seychellois has been used for teaching at primary level. Namibia, at first, was protected by Germany and later it was ruled by South Africa, and this led Namibia to use African languages in teaching. The case of Somalia, which had Italian and British Influence, and Somali language, plays an important role in education though the language of instruction has been English.

Sierra Leone and Liberia are special cases, as they served as colonies for free slaves from the United States, the reason why they have not chosen African languages for teaching.

In short, many African countries have decided to maintain their former colonial language policies in their educational system mainly because of their political instability and because of their weak human and financial resources. Others, because of their ideological, political or educational reform have opted for policy shift in the education. Bamgbose (2004), in his study of the language of instruction policy and practice in Africa, it can be felt that some African parents favour the use of 'imported official language' such as English, French or Portuguese as a

medium of instruction in the classrooms, because they think they are the languages of prestige and prosperity and they are the suitable languages for the new world, the world of globalization and modernity, the world of science and new technologies, and they are the languages that can maintain unity before the complexity of multilingualism in Africa.

In contrast, there are those who think that these languages symbolize linguistic imperialism, and they can become a serious threat for African languages, and they have revealed ineffective or inefficient in education system in many African countries, the reason why there have been many actions in order to promote African languages in education⁷.

Rubagumya (2009: 49-65) argues that the use of a foreign language, that is, former colonial languages such as English, French and Portuguese as a medium of instruction in African countries has failed in the teaching and learning process because the learners are required to use a language they do not have good command of or a language they do not use in everyday life. He argues that African countries have to implement bilingualism policies in the education once they are of a great range of multilingual societies. For him, these policies can enable the learner to acquire a second or foreign language without having to stamp out his /her first or mother tongue, that is, each nation state in Africa can maintain the former colonial language as a medium of instruction in education alongside an African language.

2.3. Lingua francas in Africa: African and European languages.

Many of the African languages are not mutually intelligible, which means that within the same nation state there can be found different indigenous languages spoken by different ethnic

⁷ For example, in January 2006, The Executive Council Meeting of the African Union, held in Sudan, declared year 2006 the Year of African languages, and this reminds each African nation state of the commitment they have in preserving the indigenous languages.

groups. This diversity of linguistic and cultural backgrounds bring on problems of mutual communication among those local communities.

The great majority of Africans speak African languages, or a sort of Pidgin English. Very few ones, specially the literate minority, speak and use English. Meanwhile, some can speak three different languages such as a European lingua franca (mainly English, French or Portuguese), an African lingua franca and a local African language.

The major reason for keeping the legacy of colonial power languages in Africa is that they function as neutral lingua franca for inter - ethnic communication. English has served as a lingua franca and as a language of unity among the ethnic groups or tribes in Gambia, Sierra Leone, Liberia, Ghana, and Nigeria. French has played the same role among Senegal, Guinea, Mali, Ivory Coast, Upper Volta, Benin, and Togo. And Portuguese has functioned the same way in Guinea-Bissau, Cape Verde and Sao Tome and Principe.

Hausa was also the trade language along with these European languages, and today it is as a lingua franca and one of the most spoken African languages. In Eastern Africa, Kiswahili was the main African lingua franca, along with Luganda, used for local 'intraterritorial' communication and English for International communication. In Tanzania, for example, Kiswahili, also called Swahili has the status of national language along the Eastern coast, and, at the same time, used as a lingua franca (Wardhaugh 1992: 56-7).

Pidgins also functioned as a lingua franca in trade during the colonial period and up to the present time⁸. Pidgin and Creole English are spoken from Gambia to Cameroon, and these varieties have remained 'mutually intelligible' (Todd 1984: 281-303).

⁸ Historically, it has to be borne in mind that in eighteenth and nineteenth centuries many European countries were interested in invading the continent in search of goods, particularly ivory and slaves.

The spread of Islam across the north, down the east coast and even west and central areas made Arabic the language of communication and it has gained the status of lingua franca in the region alongside French.

2.4. Multilingualism and national identity in Africa.

Bearing in mind that the nation states in the African continent are mostly multilingual and multicultural states with multi- ethnic groups or tribes, identified with their own particular languages and cultures, the question that raises up is how to build up the sense of national integration. Simpson (2008) points out that the process of national integration requires careful and conscious attention on the part of each state's leaders, taking into consideration the 'complex set of ethno-linguistic configuration.

Concerning the role language plays on the nation-building in Africa, Simpson (2008) points out that there are some aspects to be taken into account that may have effects on this process, such as lack of experience on the part of Africans in relation to the language nationalism, that is, the notion of a single language as a symbol of an 'emerging nation', which serves to make union and to establish 'loyalty across large population'. He believes that religion may also hinder the process of national language identity in Africa when there is a kind of 'conflict between members of different religious groups' (Simpson 2008: 13), and finally, he considers that the notion of a national language identity may be related to 'internal and external image projection and identification', which means a nation-state identity and the identity in relation to the 'international world order.'

There follows an attempt to show how difficult it is to build national identity in settings where there is abundance of languages with linguistic complexity and multiethnic groups or tribes.

Tough most African states are multilingual, very few languages are widely spoken, or spoken by the majority of the population, or most of them are mutually unintelligible, and thus people from the same nation may not be able to communicate with each other. Therefore, it is difficult to decide on the language to be used for wider communication to facilitate national integration, so many African countries have adopted the ‘former colonial master’s language as official languages’ (Mtesigwa 2009: 66-7).

Some countries in Africa can be taken as examples of multilingualism with linguistic diversity alongside the problem of national identity. In Nigeria, for example, 410 indigenous languages are spoken and three local languages are of wider communication in the country with the status of lingua francas, namely, Hausa, spoken in the north, Igbo in the east and Yoruba in the west, and English plays the role of an official language and of an ‘internally neutral lingua franca’, which serves as a unity language at national level (Kirkpatrick 2007: 162).

Bilola and Echu (2008) argue that Cameroon state has adopted ‘a policy of official language bilingualism’ in English and French after achieving independence as a way to promote national integration, guarantee social and economic stability, and also respect the constitutional rights. Historically, at the end of World War I, Cameroon was first a German colony, but soon after, the territory was shared between Britain (with two provinces, covering 20 % of the population) and France (with five provinces, covering 80 % of the population).

During that period of time, even before the German arrived in Cameroon, Pidgin English was already the language of communication for trade in the region. When the French occupied

the territory, and the colonial administration made the people learn and use French culture through assimilation policy, Pidgin English was banished in the Francophone territory. The British did not do the same; they did not promote linguistic and cultural assimilation, and the use of Pidgin remained in the Anglophone province, even though 'Standard English was taught in school', as well. During the occupation of British and French of Cameroon territory, there were two distinct education systems, developed through two different colonial languages, which are English and French. From what has been said so far, it can be figured out that in Cameroon, similar to any other African states because of their multilingualistic and multicultural aspects, the notion of nation-building or national unity have become more complex, especially because none of indigenous languages have ever enjoyed the status of an official language, and consequently has never played any major role in the construction of national identity.

Most indigenous languages were used by speakers of certain communities as a way to express their loyalty to their ethnic groups or Clan, but they hardly ever go beyond their community sphere to reach local, regional or even national level. In Cameroon, after independence there were some principles to promote the indigenous languages and contribute for national unity and nation-building. According to Biloa and Echu (2008), the valorization of indigenous languages to the level of 'national languages' and their protection as a group will be seen as a 'collective symbol of national identity' and the 'expression of Cameroonian cultural heritage.'

However, most African indigenous languages are not standardized or codified in dictionaries, grammars and style manuals, and therefore, they cannot assume any meaningful national dimension, unless they are not submitted to planning and development policies (Fishman 1997: 339).

In the same line of national identity in Africa, McLaughlin distinguishes two aspects: one which has to do with the “population’s relationship and the sense of belonging to a nation-state’, and the other concerned with the identity of an individual nation-state within the international world order.” (McLaughlin 2008: 79). The former refers to the language that the majority of population speak and use for their everyday contact, while the latter is more concerned with the language that has an international projection, that is, that project the country beyond the local, regional or national scenes. He focuses on Senegal, on the West coast where there are about twenty-five African languages. Portuguese Creole is also spoken in some parts of Casamance, and in Dakar, due to the presence of immigrants and migrant population from the Cape Verde islands. McLaughlin considers that, at national level Senegalese are identified with Wolof, the most predominant language in the country, but, at the international level Senegal is considered a francophone state.

Ghana is another sub-Saharan country, which is highly multilingual and linguistically complex, facing the same problem concerning national identity, or national unity construction.

Once again the European colonizing powers were more interested in fixing the ‘national geo-political border’ rather than worrying with the local situation, and this ideology has brought consequences regarding the ‘relationships between languages, ethnic identity, nationalism, and the existence and nature of Ghanaian national identity.’ According to Anyidoho and Dakubu (2008), the Ghanaian people have become more conscious about their national identity after the independence.

In Ghana, though English is the official language, it has never been assumed ‘publicly’ by the state whether it should make part of Ghanaian identity; it seems to be a very controversial issue among Ghanaian intellectuals. Apronti (1974: 54), for example, seems to agree with the “opinion of many intellectuals who believed that the dominant position of English in the

Ghanaian state calls into question the very idea of sovereignty”. Anyidoho and Dakubu (2008) point out that most people seem to believe that Ghanaian identity is associated with ethnic identity and that the ability to speak a Ghanaian language is also relevant for the national identity. They have expressed their willing in being identified with their own standard of English. This can be felt when the first president, Kwame Nkrumah, after the independence, following the Pan-African ideology, decided to change the name of the country given by the colonial power during colonial period.

So, some Ghanaian languages are recognized for education and news diffusion. Hausa was, and continues to be the lingua franca for inter-ethnic communication. Despite this, Ghanaian speakers do not consider it as a language of ethnic identity in the modern Africa.

In short, the problem of national identity in Ghana is very controversial, there are those Ghanaian intellectuals who favour English as a language of national prestige, and, there are those who oppose this idea and favour a national or indigenous language to indentify the Ghanaian. Anyidoho and Dakubu (2008) seem to advocate that identity at national level should gather both English and the indigenous languages, and that there should be political will in order to raise Ghanaian proficiency in English, or to promote the use of indigenous language in formal context.

Githiora (2008) in his article about language and search for a coherent national identity in Kenya, points out that language plays a crucial role in ‘defining or mediating’ the process of social identity construction in progress. According to him the process of identity starts in ethnic groups to larger populations, or it may develop within a state that brings together diverse population to make a state of national unity. In Kenya about fifty languages and dialects are spoken, as a result of ‘diversity of families and sub-families and mutual cross-linguistic influences’, and about 65 % of the languages spoken belong to Niger-Congo such as Bantu (spoken in only about 20 % of the national territory), Swahili, Luyia, Gikuyu and Kamba, and 30

% of the languages belong to Nilo-Saharan, represented by Nilotic languages (spoken in 35 % of the territory) such as Masai, Luo, and Nandi, and 3 % of Kenyans speak Cushitic (occupy 40 % of the territory) that belongs to Afro-Asiatic like Somali, Oma and Borana; the remaining languages belong to the Indo-European family such as Punjabi, Gujarati, Hindi, and English (Githiora 2008: 236).

Within this multilingualism and linguistic complex, Swahili is the language of wider communication amongst Kenyan of all 'regional and social backgrounds' and it is conceived as the national language, spoken by over two-thirds of the population, while English is considered the language of 'power', used in areas of education, science, big business, law, parliament, better-paid employment, the language of prestige for Kenyan. According to Githiora (2008), both Swahili and English can be used to perform different roles and functions for specific contexts, and serve as lingua francas or as 'pan-ethnic mediums for the projection of identities in Kenya, and both languages are used in expressions of nationalism.

2.5. The linguistic situation of Cape Verde.

Cape Verde is an archipelagic nation, composed of ten islands of which nine are inhabited, located in the Macaronesia ecoregion of the North Atlantic Ocean, off the western coast of Africa. The previously uninhabited islands were discovered and colonized by the Portuguese in the fifteenth century and attained independence from Portugal on July 5th, 1975.

According to Almada (1961), the Portuguese arrived at Santiago Island in 1460 and imposed their language and culture on local people, who came from the west coast of Africa. Those resident Africans spoke different languages among them, so communication between

them and the colonizers was very difficult or even impossible, unless they found a common language for their interaction. So, they shaped the Portuguese language to their needs and capacity, and this adaptation and simplification resulted in a sort of pidgin; after a long contact with European and other African languages it has become the Creole language, through which the colonizer and the colonized could mutually and intelligibly communicate.

In Cape Verde, unlike in other African countries, there is not a problem of multilingualism or linguistic complexity or ethnic group, but a problem of regionalism. Each island has its own variety of Creole, a Portuguese-based Creole, and its intellectuals claim for national status, though all varieties are mutually intelligible, serving as a lingua franca amongst the Cape-verdeans.

Nowadays the Cape-verdeans distinguish between a light Creole ‘crioulo levinho’, which is closer to Portuguese, and a deep Creole ‘crioulo fundo’, which is the real Creole spoken by those who live in rural areas or in the countryside⁹. This Creole of Cape Verde is much closer to Portuguese in the sphere of phonology and grammar than other creoles, such as those of Guinea and São Tomé, which are more comparable with the African languages.

After the nation’s independence from Portugal, Creole started to gain prestige and today, it is the national language, the principal language spoken everywhere in the islands, at home, in the streets, in the markets, at the cinema, and in the clubs. Today, Creole is more predominant than Portuguese throughout the archipelago. All activities, theatres, entertainments, festivals, popular activities are carried out in Creole, and the most influential radio and TV stations transmit their programmes in Creole in order to reach the majority of the people.

⁹ Cape-verdean Creole can be learnt in the grammars of Baltasar Lopes da Silva and Maria Dulce de Oliveira Almada.

In terms of education, particularly at primary education levels, there are even some teachers who opt to give their instruction in Creole to those students of the peripheral and rural schools, especially. With regard to religion, there are also some priests who celebrate their mass in Creole, especially in the rural areas in order to pass ‘God’s words’ easily to the faithful Christian.

Most Cape-verdean singers sing in Creole, and entertainments are always held in Creole. Also most Cape-verdeans write their first poem and poetry, and compose some popular genres of songs, like ‘mornas’, ‘coladeiras’ and ‘batuques’ in Creole, too. However, they usually use Portuguese to entitle their works. Valkhoff (1957) has noticed the predominance of Creole language in the archipelago in his socio-linguistic study as he puts it:

Creole is really the principal language of the Archipelago. Unless one of the parents is a Metropolitan Portuguese, a child learns ‘as from the cradle’ ‘with the milk of his mother’ or more precisely, at the age of 2, 3 or 4 As a rule, Portuguese is learnt at the primary school and without too much effort (...) At school Portuguese is of course spoken in the classroom and Creole during playtime

(Valkhoff 1975: 51)

In fact, this quotation does not tell the truth about what really happens on the field. After teaching English for eighteen years in the centre of the town in Praia, I would even go further than that, by saying that the Cape-verdeans are born with Creole, and they have it in their “blood”. Wherever they are, wherever they go they prefer using it than other languages among themselves for informal communication. In all the schools in the archipelago, Creole is spoken not only during playtime as Valkhoff (1975) said, but also even inside the classrooms; they use Creole to talk to each other behind their teachers’ backs, either in the primary education settings, or in the integrated basic education classrooms or even in the secondary education classrooms. They feel more comfortable and confident to express themselves in their mother tongue, even

though they know most times they are not allowed to speak it in the class, or in any other formal contexts.

Despite its great influence over the archipelago, it has been difficult to standardize and codify it due to the variable forms of the language in each island. In order to overcome this obstacle, some people have advocated the development of two major standards: a North ‘Barlavento’ standard, centred on the São Vicente Creole, which comprises the variation of the islands of Santo Antão, São Vicente, Santa Luzia, São Nicolau, Sal and Boa Vista, and a South ‘Sotavento’ standard, centred on the Santiago Creole, which gathers the variation of the remaining islands, Maio, Santiago, Fogo and Brava. So, in spite of the regional rivalry, the Cape-verdeans have come to an agreement that only these two varieties (Creole de S. Vicente, which represents ‘Sotavento’s group of islands, and Creole de Santiago, which represents ‘Barlavento’s group of islands) should be recognized at a national level, with codification of their features.

The linguist Manuel Veiga, PhD, and the Minister of Culture of Cape Verde are the first proponents of Kriolu’s officialization and standardization; ALUPEC, an instrument containing the basic Alphabetic features unanimous and intelligible to all Cape-verdeans and any linguists who want to study the dialects of the all islands, is an example of the efforts made by the Cape-verdean intellectuals in order to create a standard document that would linguistically unify the islands.

The Cape-verdeans learn the Portuguese language system at the primary education, when they are 5, 6 years old.

In fact, after achieving the independence in 1975, Portuguese has remained the official language in the archipelago; the language of media; the medium of instruction in education system; the language of parliament and diplomacy, while Creole has become the immediate

language of communication in all regions, spoken by all Cape-verdeans, the language of literature, alongside Portuguese.

It cannot be forgotten that one of the greatest authors and one of the rare well known novelists, Lopes da Silva, has written his poems, short stories or novelettes in Creole, such as his novel entitled *Chiquinho* (1947), but now he feels the need to write all his works in Portuguese. This is maybe because he decided to address himself to the general public and not to be known or interpreted by his compatriots only. This shows that the Cape-verdeans are conscious that they have to be open to the world and avoid being very regionalist since Creole is of national dimension only.

In spite of being the official language of the Archipelago, Portuguese does not enjoy the same social status as Creole. Creole functions as a lingua franca across the islands, and the differences between the dialects of ‘Barlavento’ and ‘Sotavento’ do not cause any problem of mutual understanding. It is the language that unites and identifies the Cape-verdeans.

In addition to Portuguese as an official language and language of instruction, and Creole as a national language, and the most predominant in the archipelago, there are also some people who claim to be bilingual or even multilingual as they can speak some other languages, especially French, English and Spanish.

Cape Verde has a great tradition of emigration¹⁰ due to the poverty all over the archipelago, as it has few natural resources and it has suffered from scant rainfall. The Cape-verdean Diaspora usually get in touch with their relatives in the islands and sometimes they come to visit their homeland, and their children usually speak the language of their host

¹⁰ There are 500,000 Cape-verdeans in the United States, 80,000 in Portugal, 45,000 in Angola, others in São Tomé and Príncipe, Senegal, France, Brazil, Luxembourg, the Netherlands, Spain, Germany, England, Switzerland, Italy and others.

countries, and this also stimulates the local people to learn and speak other languages than Creole.

About a decade ago, French was the most influential foreign language in the archipelago and the first foreign language to be introduced in the education system due to geo-political reasons. The children learnt French at the age of 6 and 7, when they entered the Integrated Basic Education (5th and 6th grades).

English was the second foreign language in the curriculum, and the children learnt it at the age of 10 and 11, when they entered the secondary education (7th and 8th grades), and it was optional. But, from 1995 up to now, with the education reform, English has become one the most prominent foreign languages, either in education or in society. The vast majority of the students usually choose English as their first foreign language, because of many different reasons, including the influence of American music and films, and because they want to communicate with their relatives in the Diaspora.

Spanish is another foreign language gaining some impact in the society in view of the cooperation between the Cape-verdean government and the regional government of the Canary Islands.

As noticed, other languages such as English, French and Spanish are also spoken in the archipelago by Cape-verdean intellectuals, and those who travel around for business, but they do not play any special role in the people everyday's life, and thus, do not make part of their identity.

Cape-verdeans feel a great pride to be identified with their Creole language, and preserve it wherever they are or wherever they go; however, with the globalization process and the

international new status of the English language, it is important to investigate eventual new changes in society regarding English.

The following chapter focus on an attempt to trace a sociolinguistic profile of students of secondary schools in Cape Verde by means of a questionnaire to analyse students' views and attitudes towards the presence of the English language in the archipelago.

Chapter 3

Case study: a sociolinguistic profile of students of English at secondary schools in Cape Verde.

Nowadays, as English has been appropriated by its non-native speakers to their own needs and realities, its teaching has to be reconsidered, mainly in the countries where communication is basically amongst speakers whose English is not their mother tongue, as it is the case of Cape Verde.

Several authors (Jenkins 2006) favour the multicultural approach in English learning, stressing intelligibility and communicative strategies as means to achieve good communicative competence rather than acquiring native-speaker likeness.

After reflecting on the current linguistic situation in Africa, particularly in Cape Verde, an investigation about English and its role and teaching/learning in the archipelago was undertaken, trying to delineate a sociolinguistic profile of students of English at secondary schools.

A sociolinguistic profile framework is one the most important tools used in the fields of Applied Linguistics to provide significant insights into some aspects of any language, particularly in the case of English, as a global language; this kind of analysis was first experimented by Ferguson in 1966 and later, some scholars adopted it for their sociolinguistics

studies, such as Erling (2004), Preisler (1999), and Berns (1990)¹¹, who used this framework to highlight the role and influence of English all over the world.

By means of a questionnaire this study aims at delineating a sociolinguistic profile of English students in Cape Verde, while contributing for the reflection on the teaching pedagogy on these islands which meets the learners' needs and realities in their particular context. It attempts to determine the use the students make of English, and their views and attitudes towards it; the concepts they have on the variety of English to be learnt and taught as a model; the adaptation to be made in language teaching policy and materials making, so as to satisfy the students real needs in the globalized world; and finally, the students feelings on the teacher's profile, which suits the Cape-verdean context.

In addition to the consideration of the language in terms of students' use, this approach also allows figuring out the effect of the presence of English in both academic and non-academic sectors of Cape-verdean society.

Though adapted to the Cape-verdean reality, some questions in this questionnaire were taken from other questionnaires implemented in other sociolinguistic studies by scholars such as Preisler (1999), Erling (2004), Murray (2003), and Berns *et al.* (2007).

3.1. Questionnaire: description.

The questionnaire consists of four parts. The first part includes questions concerning personal information of the students, their curriculum area of study, linguistic proficiency and their personal experiences with the English language. The second part contains questions aiming

¹¹ Erling (2004) undertook a study on the presence of English in Germany, Preisler (1999) carried out a study on functions and forms of English in a European EFL country, and Berns (1990) used this framework to study the nowadays functions of English.

at measuring the role of English in the students' lives, and their use of English either in academic or non-academic sectors, their views on the influence of English in their linguistic and cultural context, and their motivation in learning this idiom. The third part consists of questions which try to figure out the variety of English the students think they speak, and the variety they think has to be taught at schools in Cape Verde. The fourth part includes questions which try to find out at what level English should be introduced in the education system, the profile the students think a teacher should have in order to teach English in Cape Verde, and finally the kinds of materials more suitable to be used in class.

The questions in this investigation are all closed-ended questions and forced choice responses, so as to facilitate both the respondents and the inquirer tasks. The students just have, for instance, to rank their answers from 'strongly agree' to 'do not agree at all'; or use numerical rating scales in which 1 is 'very good' and 5 is 'very bad'; or through multiple choice questions choose one of the possible answers.

3.2. Students profile for this study.

Thirty students from three secondary schools in the Santiago Island, one in the centre of town (Domingos Ramos Secondary School), another in the peripheral area of the island (Pedro Gomes Secondary School), and another one in the rural area (Amilcar Cabral Secondary School, in Santa Catarina) answered the questionnaire.

Only 11th and 12th graders were involved, as the nature of this questionnaire requires students with a certain level of experience in English, students who are able to see the role of English not only in their local context but also in a global sphere.

The selection of three schools of three different scenarios may capture different attitudes and views from the part of the students on the issues considered. Also, the idea of including various curriculum areas (Humanistic, Social-Economic, Science and Technology and Arts) may allow more representative and realistic findings.

In fact, in the area of Humanistic, the students have one compulsory foreign language (English or French), including Portuguese and one optional foreign language (English or French), that is to say, those who choose English as a compulsory foreign language should have French as an optional language, and vice-versa. As for the other areas, the students have only one foreign optional language (English or French). Those who belong to specific areas have language sessions four times a week, one more than those who belong to general areas.

3.3. Methodology and analysis of the data.

After the separate analyses of each answer of the questionnaire, there follows a comparative study amongst the three different clusters of students, with each cluster comprising ten elements.

❖ Question 1, 2 and 5: student's age, sex, and area of study.

The age average among the three schools is 17,5. Age varies from sixteen to nineteen years old; students from the rural area are older¹², and those from the centre area are younger.

¹² They are older because they generally enter the school later, parents cannot afford their children's education and they repeat the school year more than the students in the two other schools. Contrary to rural area respondents, those from the central area are younger, because they enter school earlier, the parents can afford their studies, and they generally have better conditions for studying. They are provided with all school manuals and they have access to the computers and internet.

As can be seen in Table 3., in the centre school, 60% are aged 16, while in the peripheral and rural areas only 20% of students are the same age. There are two 17 years old students in the centre school, three in the rural area school, but six in the peripheral school. In the rural area school, four students are 18 and one is 19, whereas in centre, two are 18, and in the periphery school, one is 18, and one is 19.

Table 3. Ages of sampled students in number and percentage.

Age		Centre		Periphery		Rural		Total	
		count	percent	count	percent	count	Percent	count	percent
16		6	60%	2	20%	2	20%	10	33,3%
17		2	20%	6	60%	3	30%	11	36,7%
18		2	20%	1	10%	4	40%	7	23,3%
19		0	0	1	10%	1	10%	2	6,7%
Average	17,5	Subt 10		Subt 10		Subt 10		30	100%

Table 4. shows the informants' areas of study. In the centre, all students, 40% female and 60% male belong to Science and Technology area, an area usually chosen by male rather than female. In the periphery, 100% of the respondents, 60% female, and 40% male, belong to Humanistic area, the area most appreciated by females. As for the rural area, 80% study Socio-Economic area (three female and five male) and 20% (one female and one male) study the area of Arts.

Table 4. Students' areas of study.

Areas	Centre		Periphery		Rural	
Humanistic	0	0%	10 (6F+4M)	100%	0	0%
Socio-Economic	0	0	0	0%	8 (3F+5M)	80%
Science and Technology	10(4F+6M)	100%	0	0%	0	0%
Arts	0	0%	0	0%	2 (1F+1M)	20%

❖ **Question 3, and 4:** students' level and years of English.

The 11th graders, who started studying English in the 9th grade, and belong to the general area of studies, may be in level 3, which means they have studied English for three years, or in level 5, which means they have studied English for five years; the 12th graders, who started studying English in the 7th grade, and belong to a specific area, are considered in level 4, if they have four years of English, or in level 6 if they have six years of English.

As can be seen in Table 5., most respondents in the central area, 70%, are in the 11th grade; 50% with three years of English. In the periphery school, most respondents, 70%, are in the 12th grade and 60% have six years of English. In the rural area, most respondents 60% are also in the 12th level, and 50% have six years of English.

Table 5. Student's level and years of English.

Level	Year of English	Central area		Peripheral area		Rural area	
		Count	percent	count	percent	Count	percent
Eleventh	3 years	5	50%	0	0%	3	30%
	5 years	2	20%	3	30%	1	10%
Twelfth	4 years	3	30%	1	10%	1	10%
	6 years	0	0%	6	60%	5	50%

So, in the centre, most of them have three years of English (5) and the majority are 16 years old and male, while in the periphery and rural areas most of them have six years of English (6 and 5) and are older, contrary to the central area, in the periphery most of them are female and in the rural area, the majority are male.

❖ **Question 6, and 7:** languages known and ranking of skills.

All respondents claim that they know more than one language (cf. Table 6.). In the centre area school, for example, 100% claim that they know Creole and Portuguese, 80% know English, 50% know French, and 10% know Spanish, whereas in the peripheral area school, Creole¹³, Portuguese¹⁴ and English are on the same grounds, that is, 100% of the respondents claim that they know these languages, 80% know French, and 10% know Spanish, and in the rural area school, 100% of the respondents claim that they know Creole and Portuguese, but only 30% know English, and 10% know French and Spanish.

Table 6. Language(s) students think they know.

	Centre		Periphery		Rural	
Languages	count	percent	Count	percent	count	percent
Creole	10	100%	10	100%	10	100%
Portuguese	10	100%	10	100%	10	100%
English	8	80%	10	100%	3	30%
French	5	50%	8	80%	1	10%
Spanish	1	10%	1	10%	1	10%

As far as Creole and Portuguese are concerned in Cape Verde context, these results are not surprising given that Creole is the mother tongue of Cape-verdeans, the most predominant language throughout the archipelago, spoken by all Cape-verdeans either inside or outside their homeland. Portuguese was the language brought by the Portuguese during the colonial era, and it

¹³ Creole is only used in informal context, though there is a pilot project to make it the language of instruction as well, alongside Portuguese

¹⁴ Portuguese is the only language used as a medium of instruction in education system.

has remained as the official language of the archipelago, the language of instruction in education system.

English comes in the third place as all the respondents in the periphery and most of them in the centre think they know it.

What is a bit surprising is the fact that 100% of the respondents from the peripheral area answer that they know English in contrast with 80% of the respondents from the centre¹⁵ of the town.

Nonetheless, it is also important to point out that what is considered the peripheral area of the town is not that far from the centre; on the other hand, their greater knowledge of the two foreign languages may be related to the fact that they all belong to Humanistic area, and are supposed to know these languages, unlike those who study other areas.

The lower knowledge of Spanish¹⁶ on the part of all students is due to the fact that it does not make part of the students' curriculum area.

Though the students claim to know Creole, Portuguese, English, Spanish and French (cf. Table 6.), their ranking their languages knowledge and skills show many differences.

The following Figure 2. and Figure 3. show how they rank their Creole and Portuguese speaking skills.

¹⁵ It is important to point out that it is believed that students from the centre have better conditions for studying, with new technology systems at their disposal; in fact, modernity usually arrives at the towns first.

¹⁶ Spanish was introduced in Cape-verdean linguistic context thanks to the cooperation between Cape Verde government and the autonomous government of Canary Islands that implements short courses in the archipelago for those who want to learn it, especially for students who intend going to Canary for further studies.

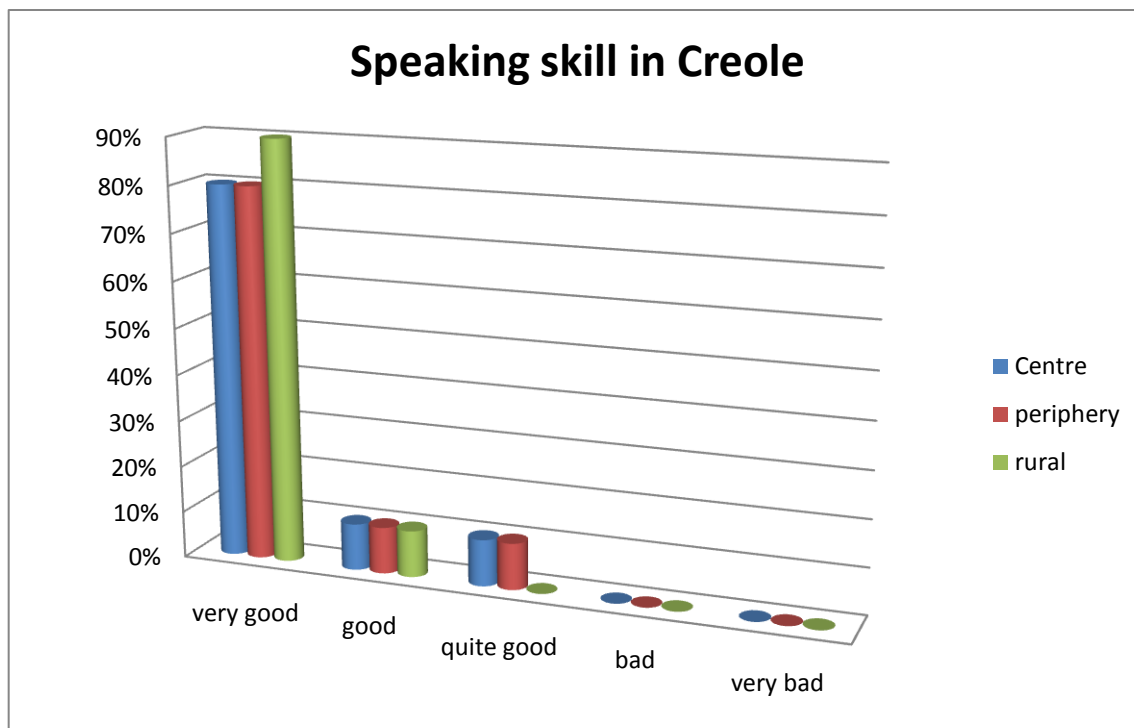


Figure 2. Students ranking their Creole speaking skills.



Figure 3. Students ranking their Portuguese speaking skills.

Most respondents from the three different areas can speak Creole very well, and Portuguese as well. However, more respondents from the rural area speak Creole at a very good level, as only 80% from the centre and peripheral areas can speak it at this level, against 90% from the rural area. In contrast, more respondents from the central area can speak Portuguese at a very good level, 70 followed by 50% from the rural area, against 40% from the peripheral area.

In the three areas there is no 'bad' or 'very bad level' concerning the ability to speak either Creole or Portuguese.

The students' ranking of English and French speaking skills is illustrated in Figures 4. and 5.



Figure 4. Students ranking their English speaking skills.

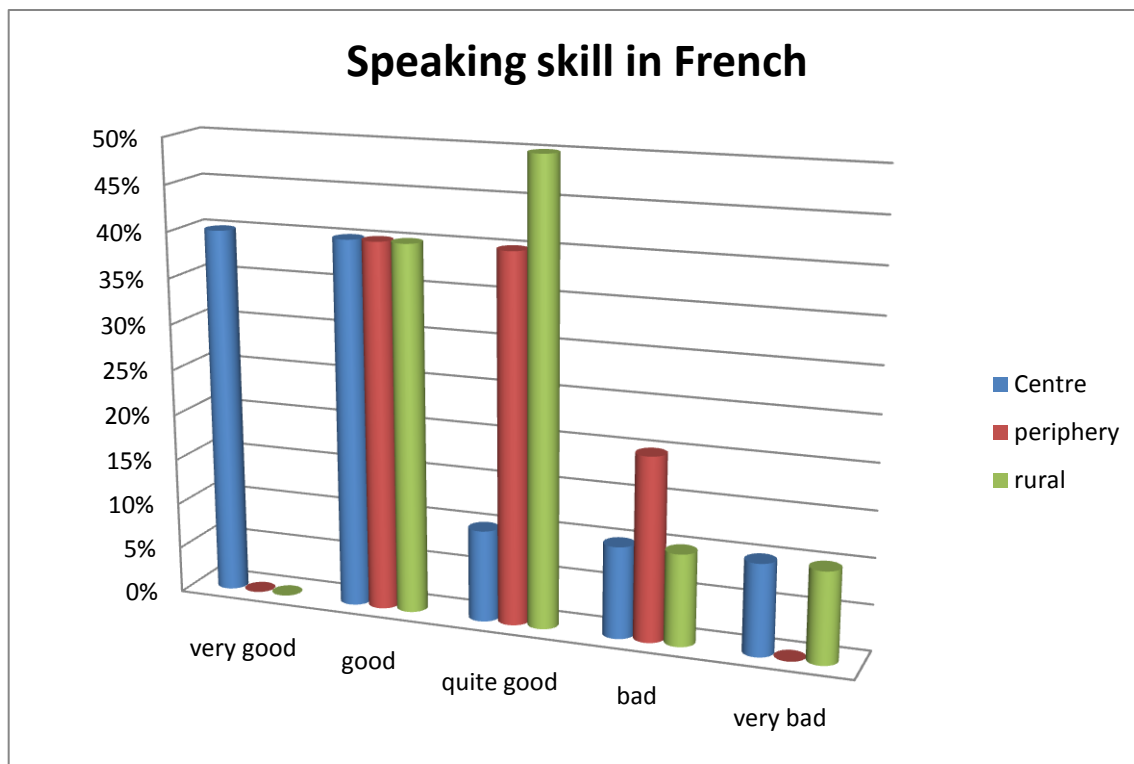


Figure 5. Students ranking their French speaking skills.

The respondents rank their speaking skills in English higher than in French, but in the centre, the percentage of those who can speak French at very good level is higher than in English.

It is important to point out that French was the first foreign language being used by the Cape-verdeans, and it was also the first to be introduced in the education system in Cape Verde, for geo-political reasons. During the last decade, French remained the most influential foreign language throughout the archipelago. While English was the second foreign language being introduced in the society and in the education system. From 1995 on, there was a kind of ‘sudden change’, and English seems to be gaining a higher status in the education system, as the majority of students choose English as the first foreign language for their curriculum.

In the centre area, only 20% of the respondents claim that they can speak English at a very good level, against 40% who can speak French at the same level; 20% think they are good at speaking English, against 40% of them who can speak French at the same level, 50% are quite good at speaking English, contrasting with 10% in French; 10% are bad at speaking English and French, and 10% think they are very bad at speaking French.

With regard to the peripheral area only 10% of the respondents are able to speak English at a very good level, 60% think they are good at speaking English against 40% in French, and 30% can speak English at a quite good level, against 40% in French, and 20% are bad at performing this skill in French.

In the rural area, none of the respondents can speak English at a very good level, 40% can do it at a good level in English and French, 30% are quite good at speaking English, contrasting with 50% in French, and 30% think they are very bad at speaking English, contrasting with 10% in French.



Figure 6. Students ranking their Spanish speaking skills.

Figure 6. shows that Cape-verdean youth is not acquainted with Spanish, as it is the most recent foreign language being introduced in the society.

Anyway, 40% of the respondents from the rural area claim that they can speak this language at a quite good level, while in the centre and peripheral areas only 10% think they can speak Spanish at a good and at a quite good level.

The results concerning all the other skills do not differ much from these above analysed; but, as there are some interesting differences, there follows a not so much detailed presentation of them.

In writing skills, Portuguese is the language the respondents rank in higher levels, though with but a slight advantage comparing with Creole, as Figure7. and Figure 8. show:

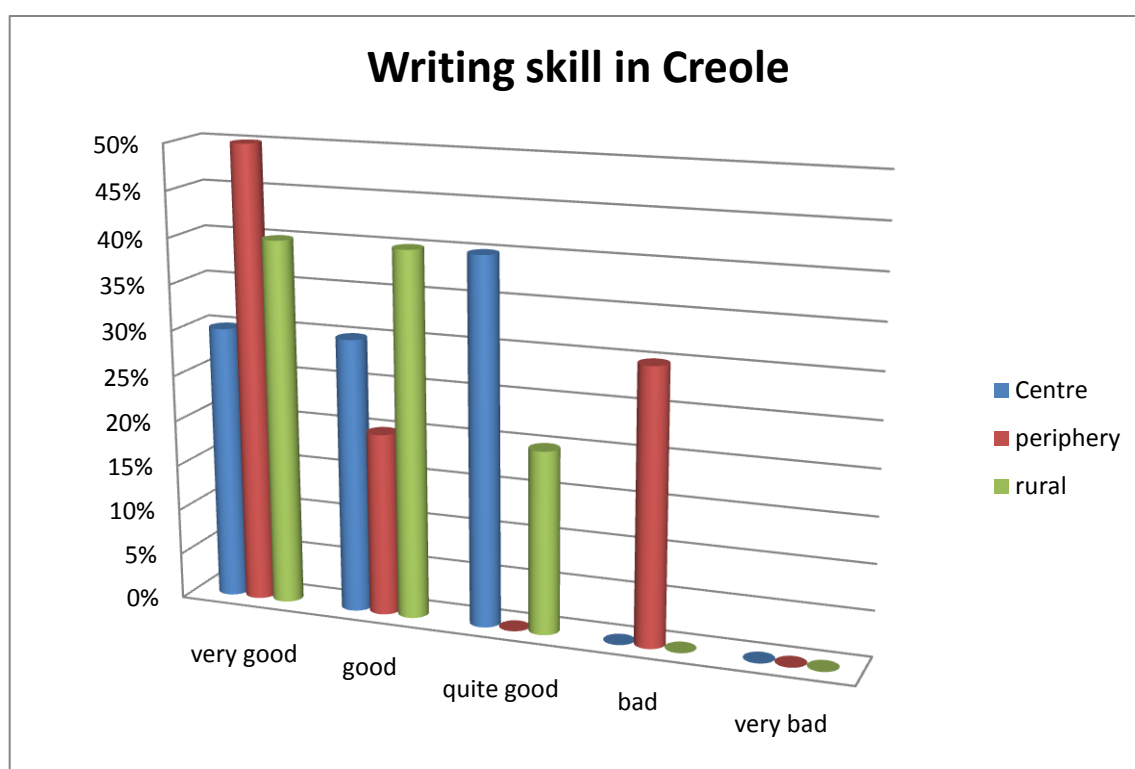


Figure 7. Students ranking their Creole writing skills.



Figure 8. Students ranking their Portuguese writing skills.

Students rank their writing skills in English and French as shown in Figures 9. and 10., respectively. In general, the results reveal that the respondents have the same level of domain of both languages in performing their skills, though, in Figure 9., the percentage reaches 70, and in Figure 10., 50%.

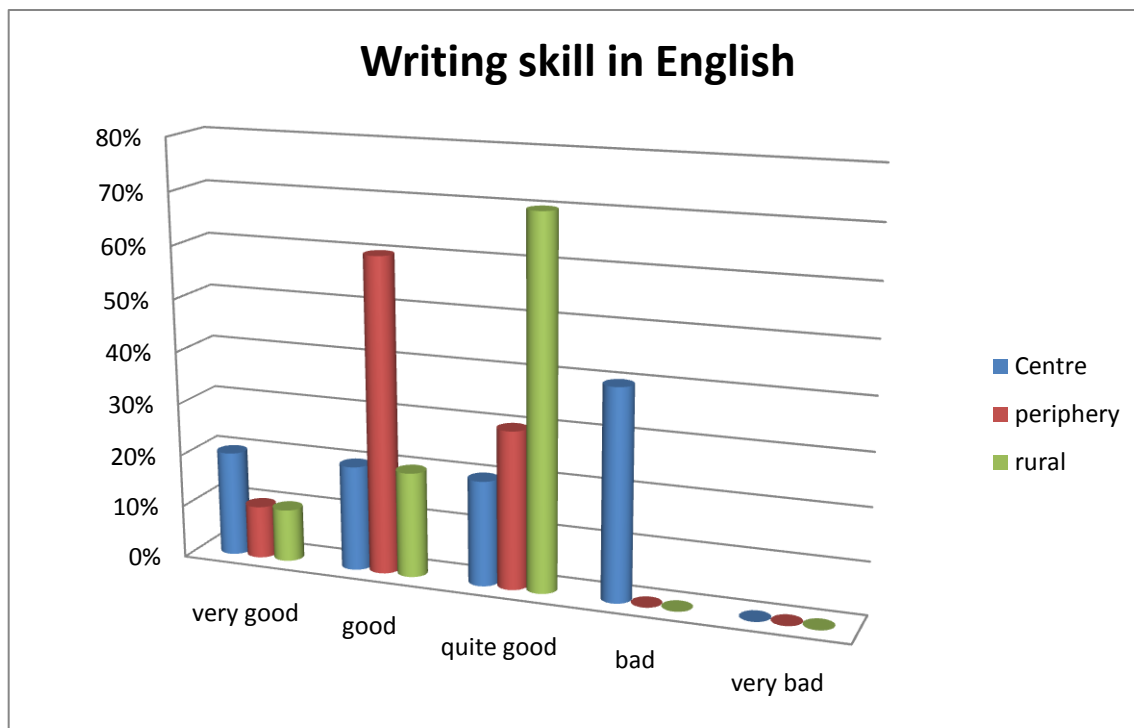


Figure 9. Students ranking their English writing skills.



Figure 10. Students ranking their French writing skills.

Only 20% of informants in the central area, 10% in the peripheral area and 10% in the rural area are very good at writing English.

With regard to the students ranking their other language skills, listening skills, and reading skills, the majority of the respondents can perform them very well in their mother tongue and in their official language, though they perform better at reading Portuguese than Creole, as Figures 11. and 12., as well as Figures 13. and 14. show:

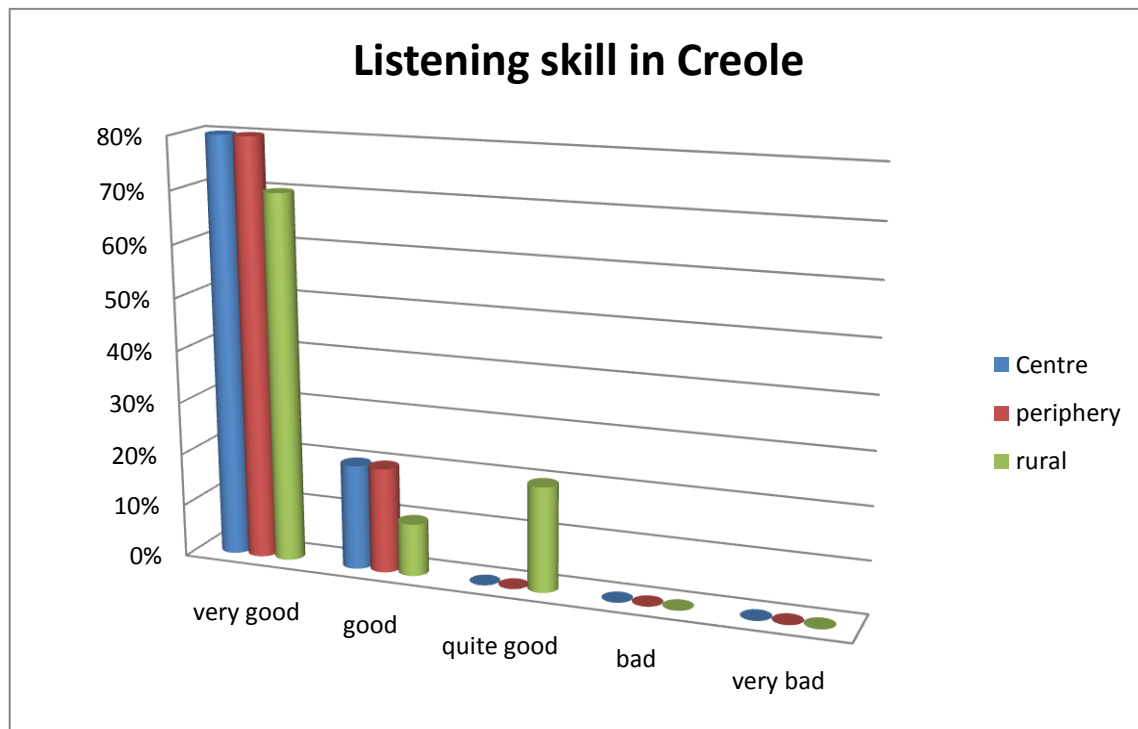


Figure 11. Students ranking their Creole listening skills.

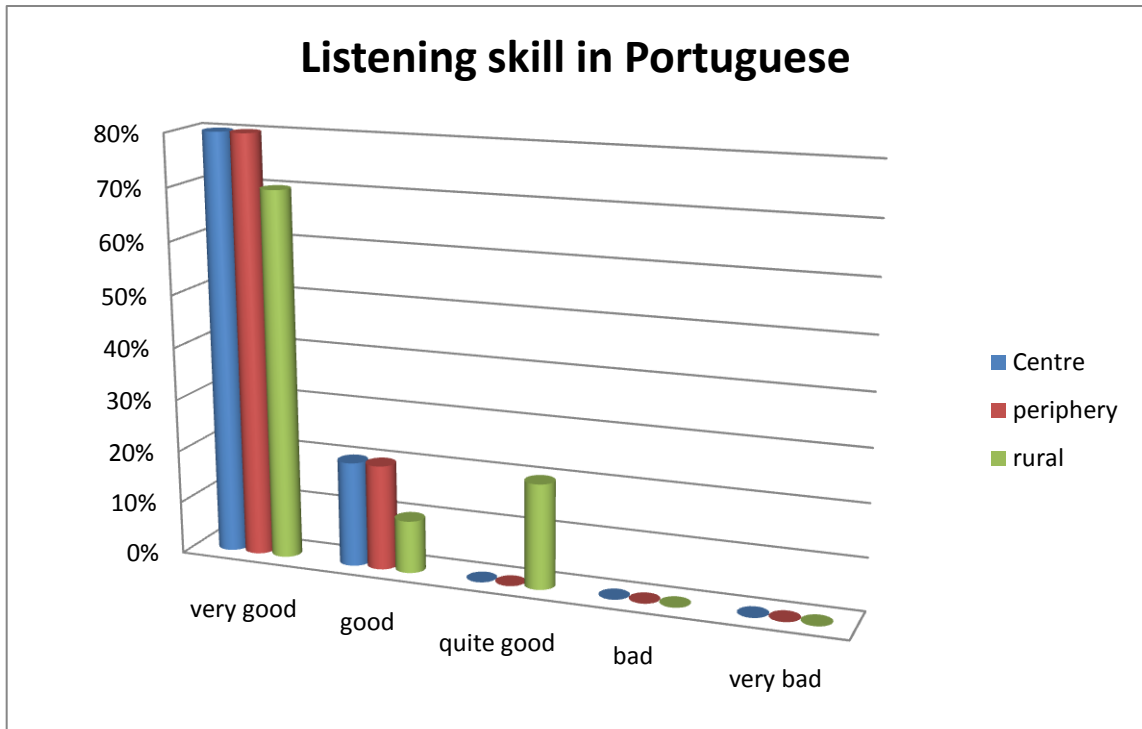


Figure 12. Students ranking their Portuguese listening skills.

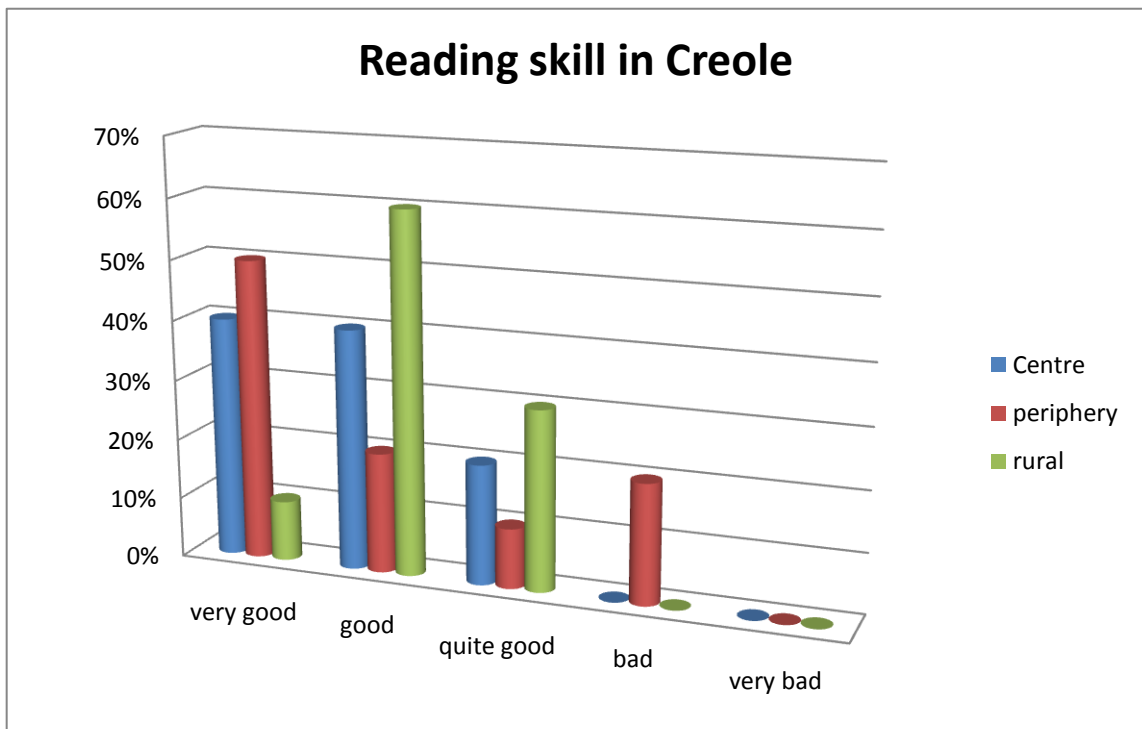


Figure 13. Students ranking their Creole reading skills.

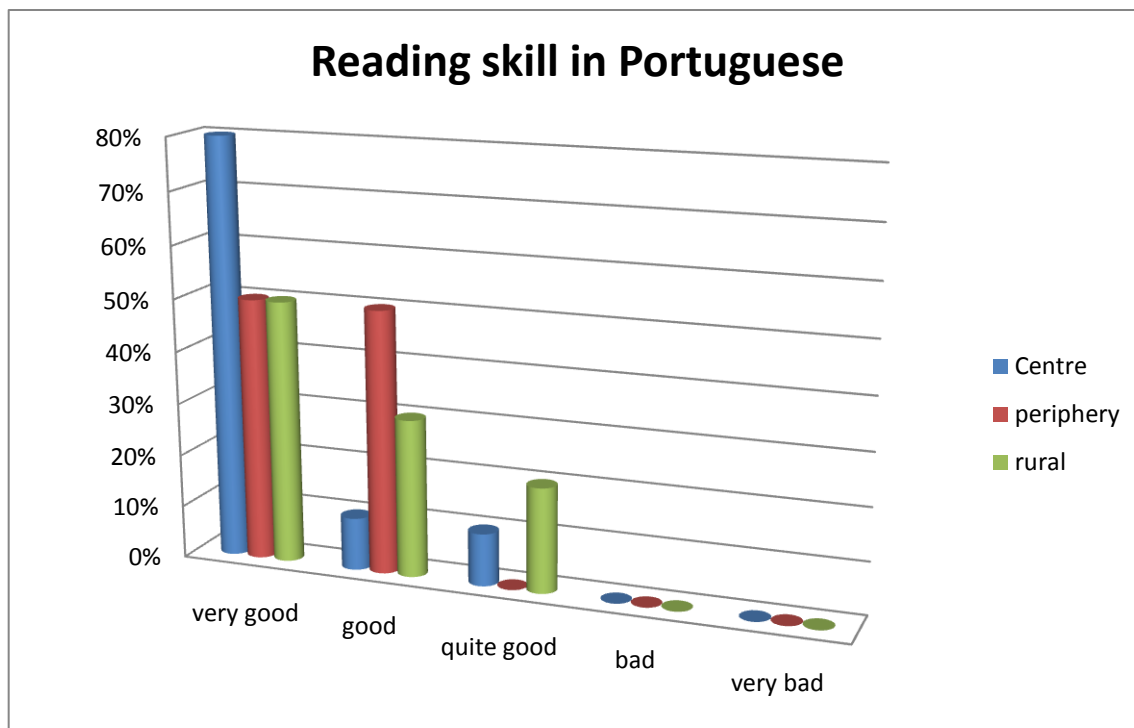


Figure 14. Students ranking their Portuguese reading skills.

Their abilities in reading Portuguese vary from quite good, good to very good contrasting with Creole in which 20% of the respondents from the peripheral area think they have a bad level at reading the language.

The results reveal that, in general the respondents are better at speaking and listening Creole than Portuguese, contrary to writing and reading skills at which they are worse. It is not surprising because, though Creole is the language they learn from the cradle, it is chiefly used for oral expression, while Portuguese is the language of medium instruction in education and literacy.

Concerning listening skills, in English and French, there is a kind of balance, with English having some slight advantage on French, as shown in Figures 15. and 16.

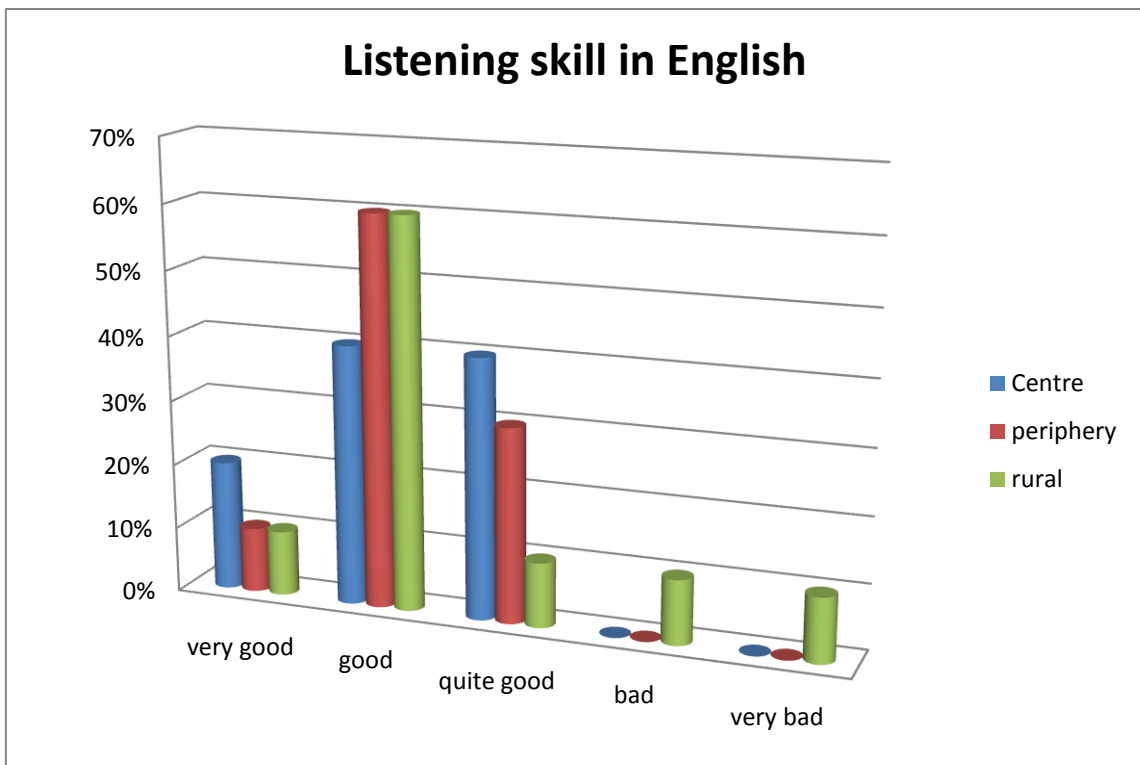


Figure 15. Students ranking their English listening skills.

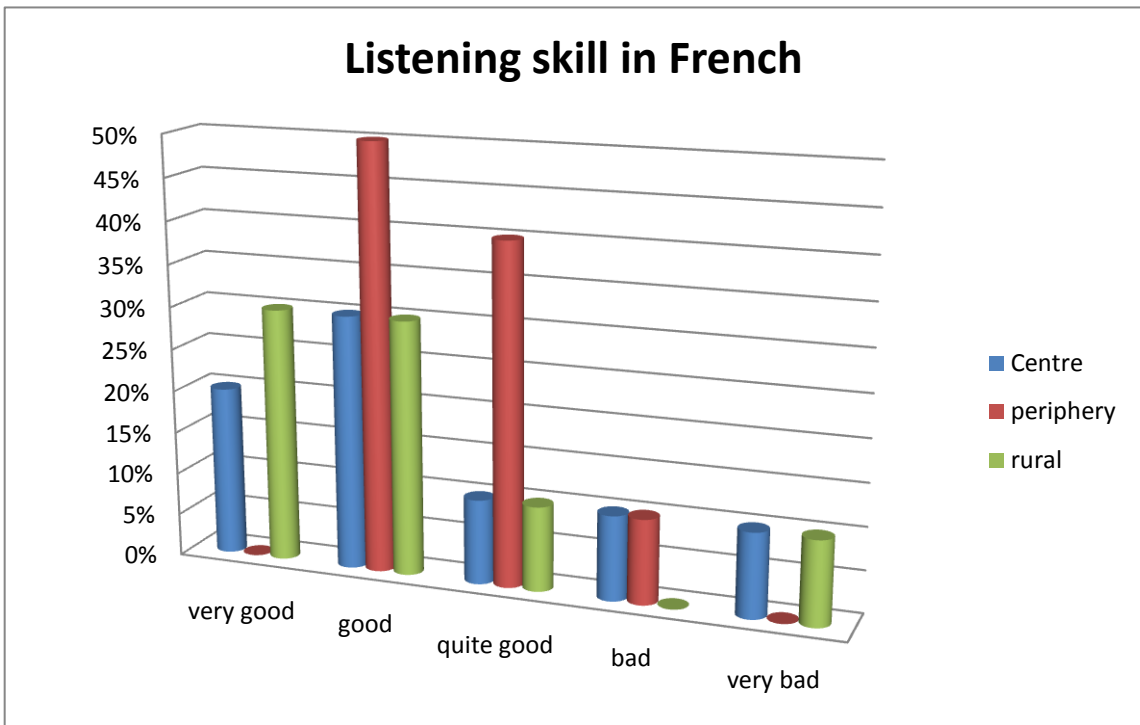


Figure 16. Students ranking their French listening skills.

Only 10% from rural area have bad and very bad abilities in listening to the English language while, in French, 10% of the respondents from the central and peripheral areas are bad at listening French, and 10% from the central and rural areas are very bad at performing the skill in French.

Figures 17. and 18. show that the respondents can perform the reading skill a bit better in English than in French. Students from the peripheral and rural areas seem to perform the skill in English better than those from the central area. It is a bit surprising because students from the centre are usually better at English than those from other areas, probably this has to do with the fact that most respondents from peripheral and rural areas have five and six years of English, contrasting with those from the centre who have three years.

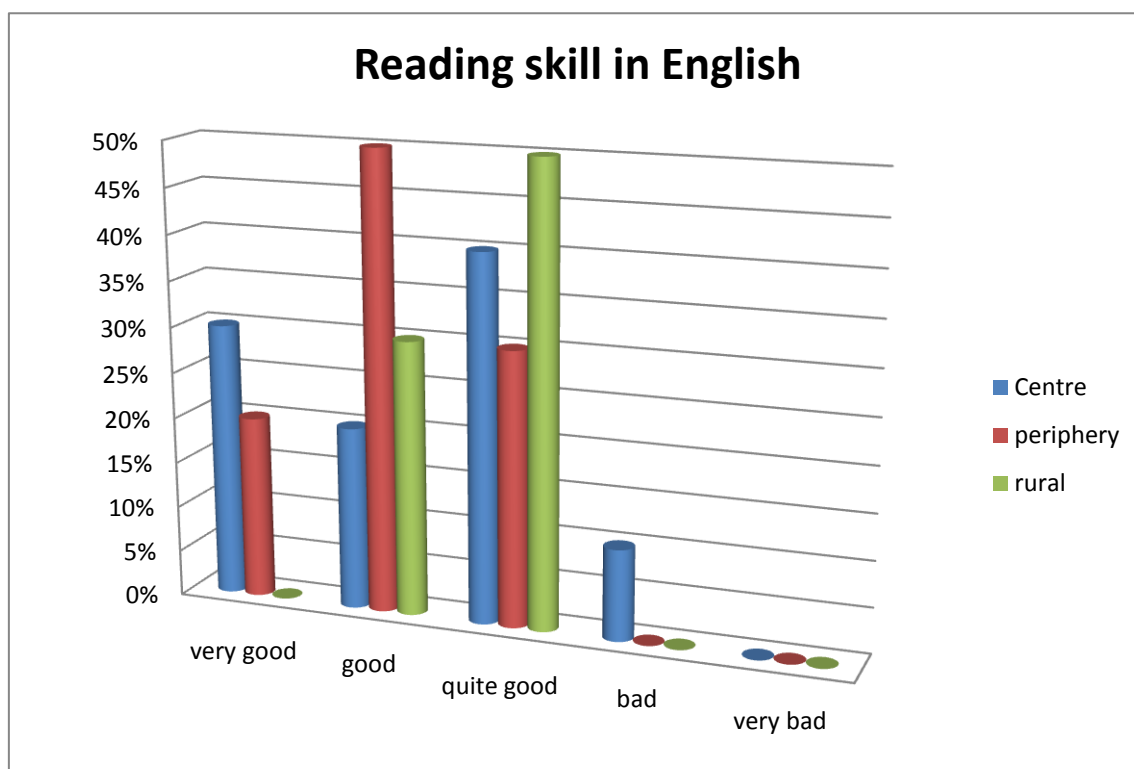


Figure 17. Students ranking their English reading skills.

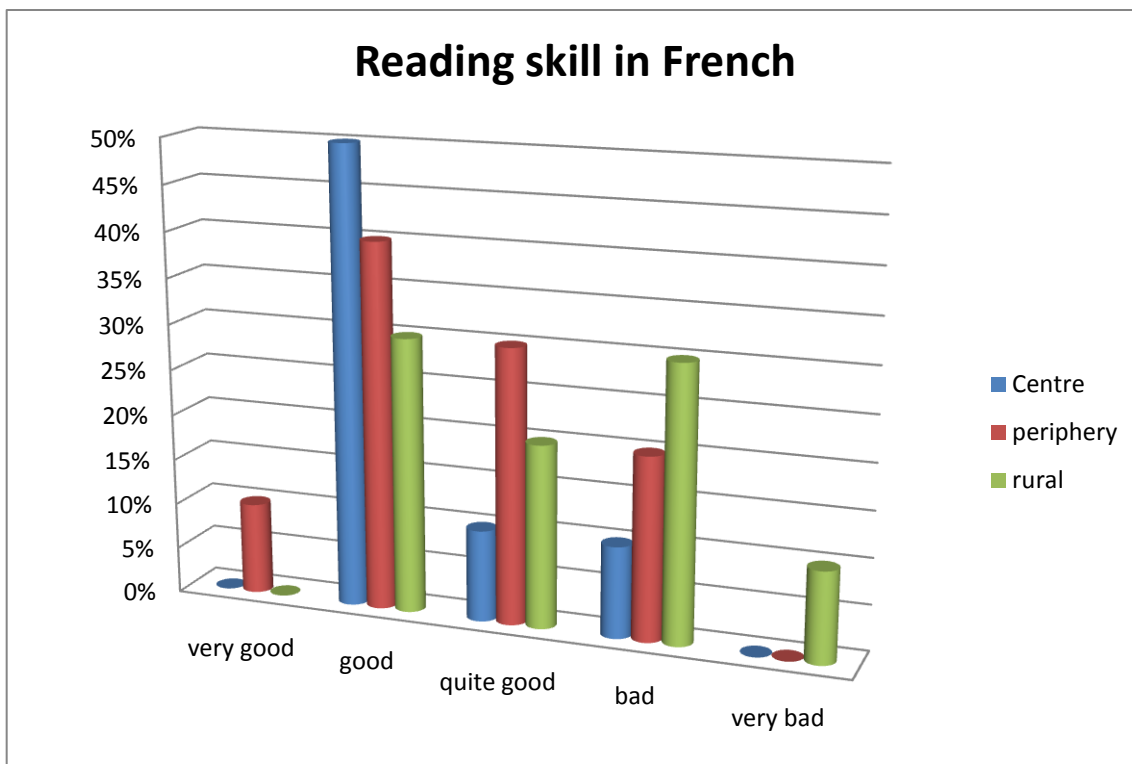


Figure 18. Students ranking their French reading skills.

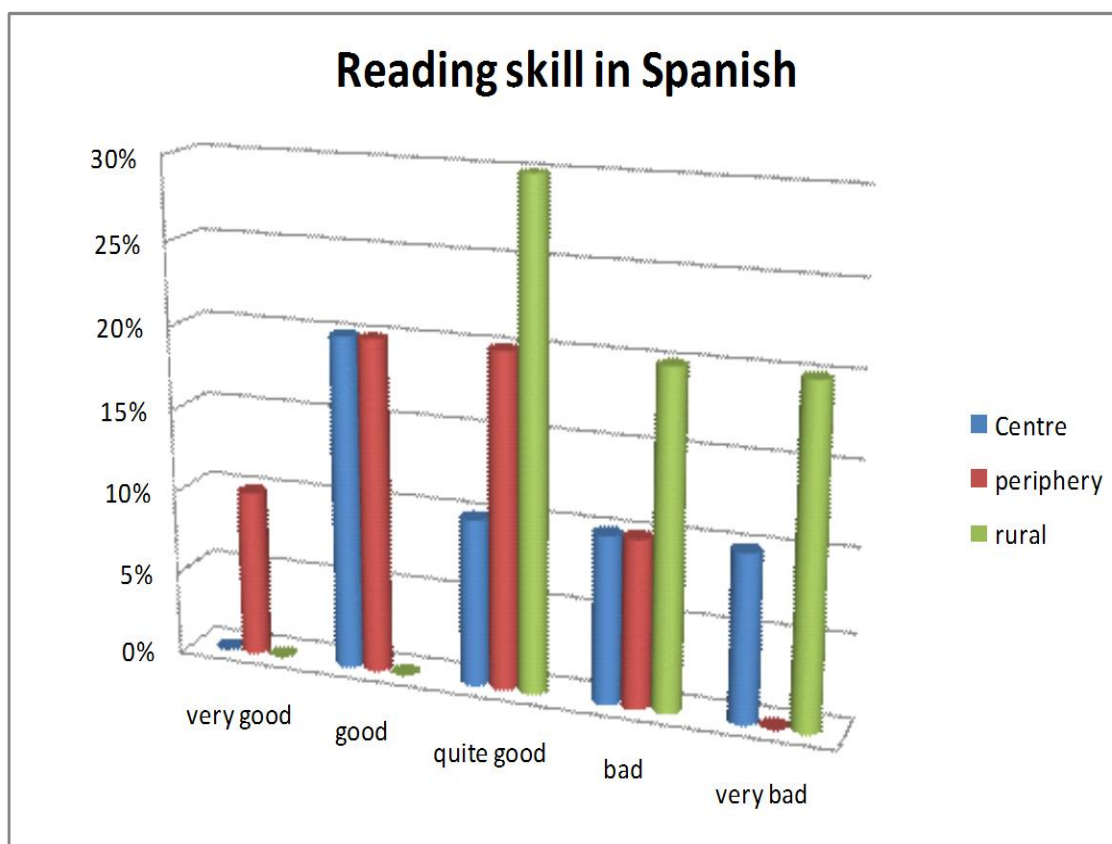


Figure 19. Students ranking their Spanish reading skills.

Though Spanish is still a pilot project, the results (Figures 6., 19., 20., and 21.) show that Cape-verdean youth is open to the language.

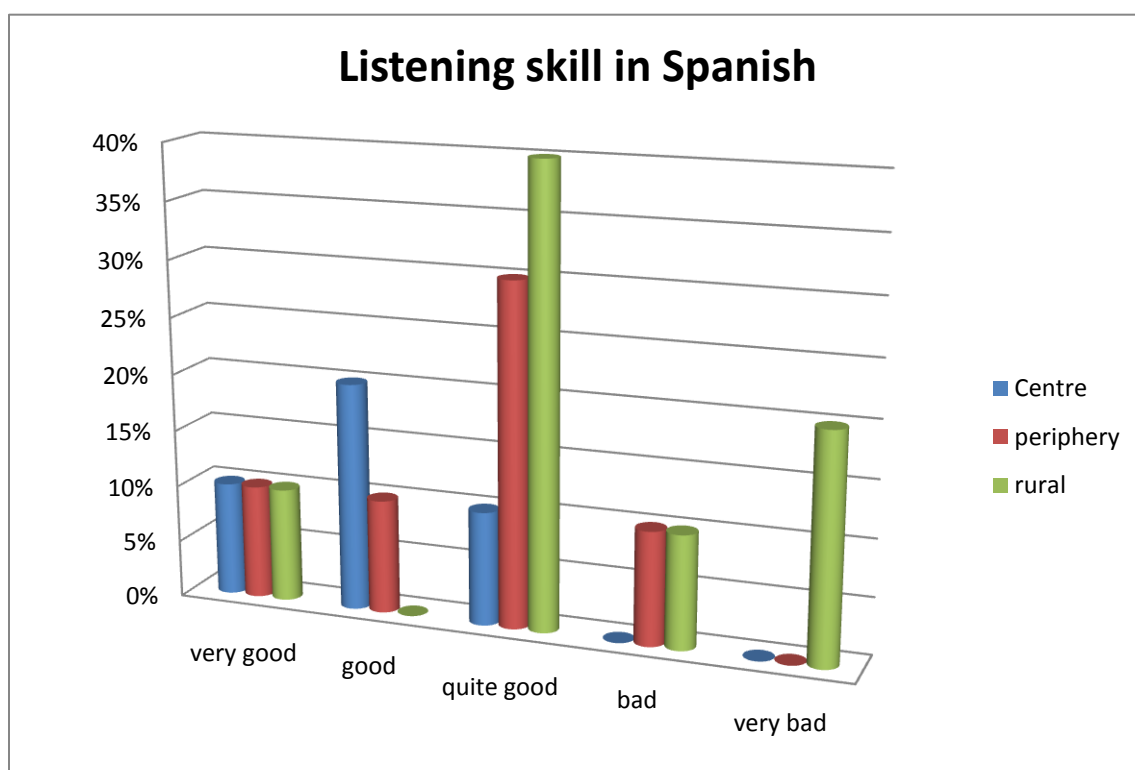


Figure 20. Students ranking their Spanish listening skills.

Concerning their ranking listening and reading skills in Spanish (Figures 19. and 20.), show that students are capable to understand some Spanish when they listen to it, and able to read the language. The results in figures 6. and 21. are lower, which means that Cape-verdeans are not able to speak or write the language. Those students from the central area seem to have better domain of the language than those from the other two scenarios.



Figure 21. Students ranking their Spanish writing skills.

❖ **Question 8, and 9:** using English to communicate, in Cape Verde and abroad.

In the central and peripheral areas, 80% of the students claim that they have already used English to communicate in the archipelago, as opposed to 40% from the rural area.

The results in Table 7. show that most students in the centre and in the periphery have used English to communicate with African immigrants from the Anglophonic countries. In the centre 40% have already communicated with tourists, and 30% in the periphery and 20% in the rural area have done, too.

Table 8. shows that, in general, Cape-verdean students are not used to travelling much. Only 10% from the rural area have used English abroad, contrasting with 50% from the central area and 40% from the peripheral area who have used the language to communicate abroad.

Table 7. Using English in the archipelago for communication.

	Central school		Peripheral school		Rural school	
	count	%	count	%	count	%
Have used English	8	80%	5	50%	4	40%
To communicate with tourists.	4	40%	3	30%	2	20%
To communicate with Africans...	6	60%	4	40%	2	20%

Table 8. Using English abroad.

	Central school		Peripheral school		Rural school	
	count	percent	count	percent	count	percent
Yes	5	50%	4	40%	1	10%
No	5	50%	6	60%	9	90%

This significant difference between the rural area and the other two areas regarding travelling abroad is due to the fact that people from the rural area suffer more the influence of poverty of the archipelago, and therefore the students' parents are not able to afford a trip abroad, while those from the other areas have more resources, so parents can afford their children's trip.

In relation to countries visited, where students have used English the percentage is very low, as can be seen in Table 8.1.

Table 8.1. Countries where students have used English.

Countries¹⁷	Centre school		Peripheral school		Rural school	
	count	percent	count	percent	count	percent
USA	4	40%	4	40%	1	10%
UK	0	0%	1	10%	0	0
South Africa	1	10%	0	0%	0	0
Germany	1	10%	0	0%	0	0
India	0	0%	1	10%	0	0
Italy	1	10%	1	10%	0	0
Portugal	1	10%	0	0%	1	10%
Other: Brazil	0	0%	0	0%	1	10%

Of the countries the respondents have been to, and have used English to communicate, four are English speaking (USA, UK, South Africa and India), and the other four are non-English speaking countries, three in Europe (Germany, Italy, Portuguese) and one in South America (Brazil).

The majority have been to the United States where there is the greatest number of Cape-verdean emigrants, probably the reason for their visit to this country. However, even in this situation, there is a great contrast between the rural area and the other two: 40% of the respondents from the central and peripheral areas have used English to communicate in this country, contrasting with only 10% of the rural area.

¹⁷ The African and European countries in the questionnaire that haven't been visited by any respondents are not represented in the table, and in the central area 1 students has visited USA, Italy and Germany at the same time, in the peripheral area, only 1 student has visited USA, Portugal and Brazil at the same time.

❖ **Question 10, and 13:** students' views on the importance and presence of English in the archipelago.

There seems to be no doubts about the importance of English, as it can be seen in Figures 22., 23., 24. and Tables 9., 10., 11., it is really striking that the students from the three areas have the same perception of the importance of the language.

In the central and rural areas, 100% of the respondents consider English as 'really very important', and 90% from the peripheral area have the same idea about the language.

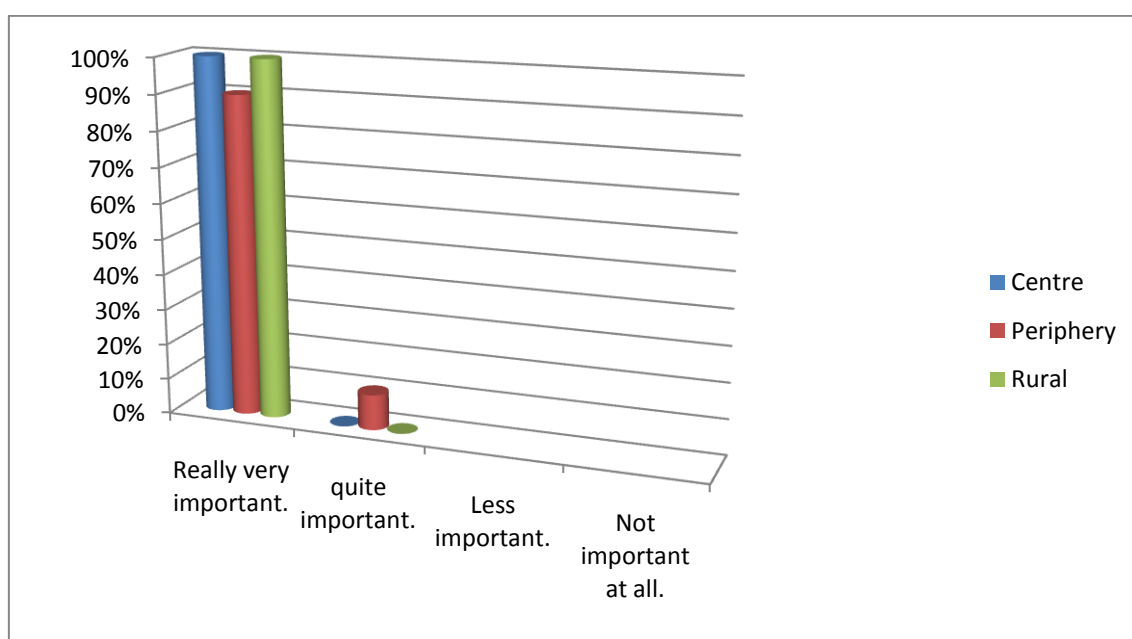


Figure 22. Students' views on the importance of the English language in society.

Students' views on the presence of English in the archipelago are almost unanimous amongst the three areas, as it can be seen in tables 9., 10., and 11.

Table 9. Central school students' views on the presence of English.

In Cape Verde The presence of English in daily life is ...	Central school			
	Agree		Disagree	
	count	percent	count	percent
Excessive and unnecessary.	1	10%	9	90%
A threat to my language and culture.	1	10%	9	90%
A threat not to be taken seriously.	7	70%	3	30%
Useful because it improves one's English.	10	100%	0	0%
Useful because it broadens one's cultural horizons.	9	90%	1	10%
Sometimes I am worried about the effects of English on my native language	0	0%	10	100%
I don't really like the English language and sometimes I resent the fact that I am forced to use it.	1	10%	9	90%

Table 10. Peripheral school students' views on the presence of English.

In Cape Verde the presence of English in daily life is ...	Peripheral school			
	Agree		Disagree	
	count	percent	count	percent
Excessive and unnecessary.	3	30%	7	70%
A threat to my language and culture.	3	30%	7	70%
A threat not to be taken seriously.	6	60%	4	40%
Useful because it improves one's English.	8	80%	2	20%
Useful because it broadens one's cultural horizons.	9	90%	1	10%
Sometimes I am worried about the effects of English on my native language	5	50%	5	50%
I don't really like the English language and sometimes I resent the fact that I am forced to use it.	0	0	10	100%

Table 11. Rural school students' views on the presence of English.

In Cape Verde the presence of English in daily life is ...	Rural school			
	Agree		Disagree	
	count	percent	count	percent
Excessive and unnecessary.	1	10%	9	90%
A threat to my language and culture.	0	0%	10	100%
A threat not to be taken seriously.	7	70%	3	30%
Useful because it improves one's English.	9	90%	1	10%
Useful because it broadens one's cultural horizons.	7	70%	3	30%
Sometimes I am worried about the effects of English on my native language	3	30%	7	70%
I don't really like the English language and sometimes I resent the fact that I am forced to use it.	1	10%	9	90%

They recognize the importance of English and feel its presence is useful because it improves their knowledge of the language (80% in the periphery, 90% in the rural area) and broadens their cultural horizons (100% in the centre, and 90% in the periphery); the students' views are very positive concerning the English presence in their lives, as they disagree it is excessive and unnecessary (90% in the centre and in the rural areas, and 70% in the periphery), they do not consider it a threat to their national language and culture (90% in the centre, 70% in the periphery, and 100% in the rural area) or worry about its effects on their native language (100% in the centre, 70% in the periphery).

In the peripheral area, 100% of the respondents disagree that they don't really like the English language and that sometimes they resent the fact that they are forced to use it. 90% of the respondents from the central and rural areas also disagree with this statement.

❖ **Question 11:** frequency of students contact with English.

The results on the following Figures 23., 24., 25., and 26. show how often they involve English in their lives, to carry out academic and non academic activities.

100% of respondents from the three areas use English 'daily' to listen to English songs. 60% of them from the centre area, 40% from the peripheral area and 30% from the rural area 'watch TV programmes in English' 'daily'.

The percentage seems to decline significantly when considering academic activities such as 'having class in English', 'speaking English in class', 'writing academically in English', 'reading English for study purpose. In the central area, 60% of informants have class in English daily, 50% speak English in class, and 40% weekly write academically in English, and in the peripheral area, 50% weekly have class in English, speak the language in class, and read English for study purpose, and 40% weekly write academically in English. In the rural area, 40% weekly have class in English, but 40% rarely speak the language in class, 30% monthly or rarely write academically in English, and 30% weekly or rarely read English for study purpose.

40% of respondents from the central and peripheral areas use the internet for research in English 'weekly', contrasting with the rural area where 70% 'rarely' do. When inquired on the frequency 'they work with English in computer programmes or other technical situations' the percentage of those who 'rarely' do is significant: 60% in the peripheral area, and 70% in the rural area, as opposed to 40% of those who 'daily' do in the central area.

The results show that respondents, in general, are not used to reading in English for pleasure. When inquired on the frequency 'they write letters, emails, or other informal texts in English', in the central area, 40% do it 'daily' and 60% 'weekly', contrasting with 10% and 30% from the peripheral area and 20% and 10% from the rural area.

The percentage of the informants from the central area who perform activities in English is higher than the percentage of those from the other two areas of the island. 100% of those from the central area listen to English songs, and their lowest percentage is 40% when performing other activities. In the peripheral and rural areas the informants are also very fond of listening to English songs, but in the periphery, for example, 60% are not used to working with English in computer programmes or other technical situations, whereas in the rural area, 70% rarely use the internet for research or work with English in computer programmes or other technical situations (cf. Figures 23., 24., 25., 26.).

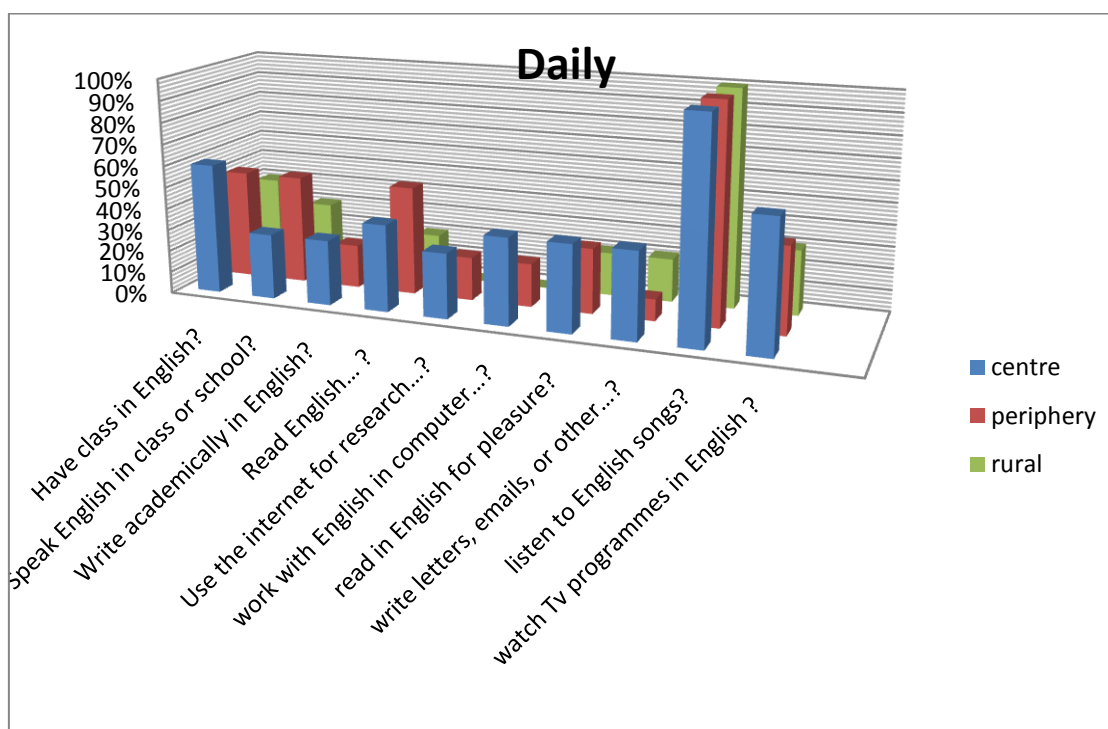


Figure 23. Students' daily contact with English.

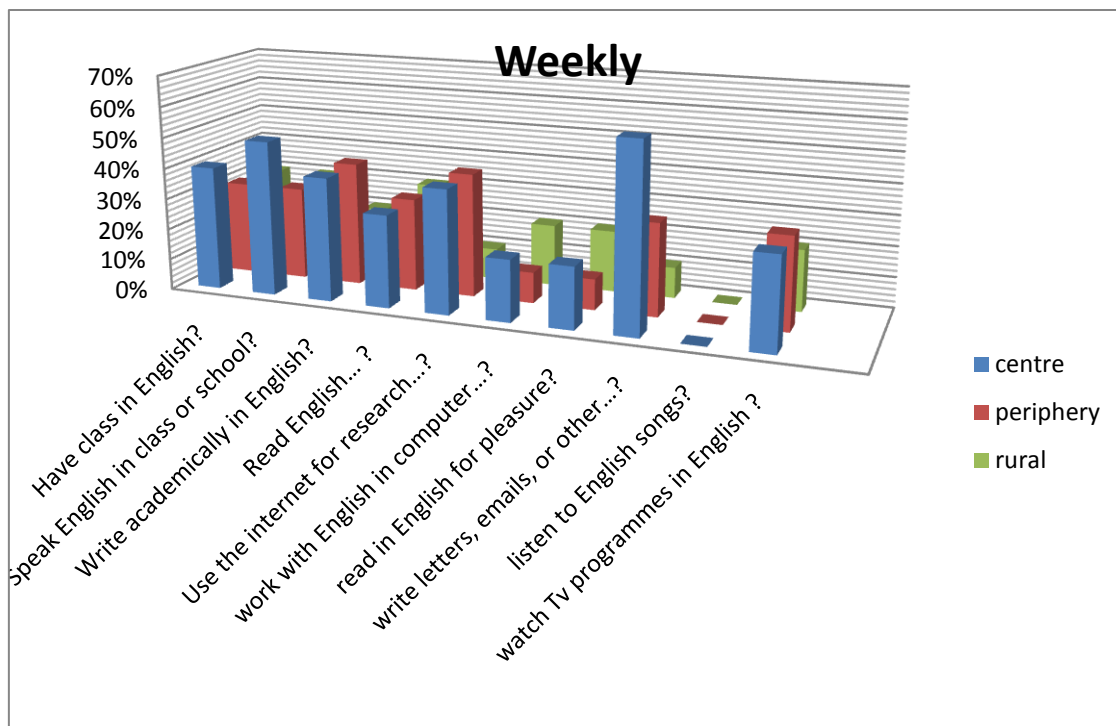


Figure 24. Students' weekly contact with English.

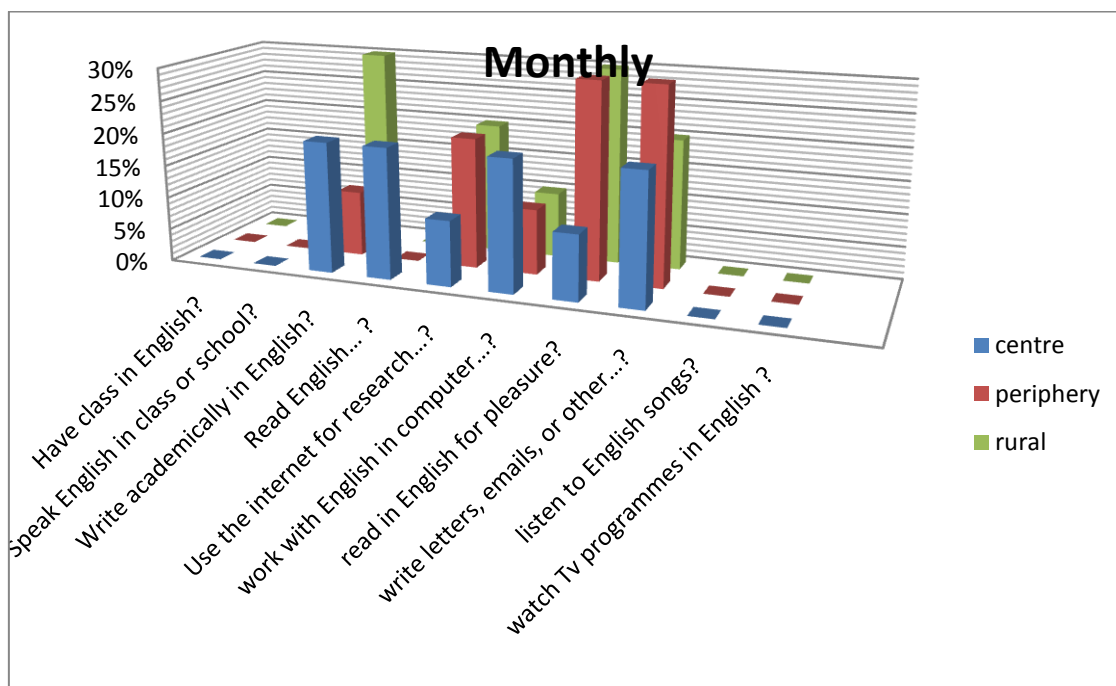


Figure 25. Students' monthly contact with English.

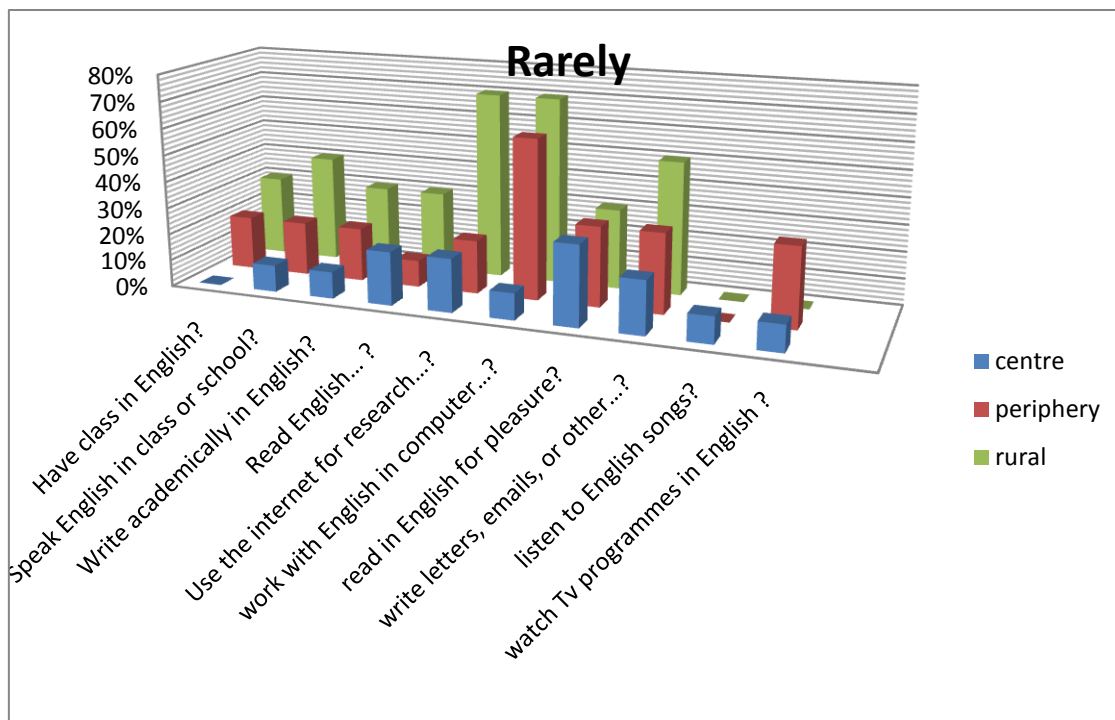


Figure 26. Students' rare contact with English.

❖ **Question 12:** students' contact with English.

The results confirm that Cape-verdean youth uses English either to contact with family, friends, foreigners and tourists or with different aspects of media.

90% of informants very often get into contact with English through music on the radio, 70% sometimes contact with their brothers and sisters in English, while 50% never use the language to contact with their parents. 90% of those from the peripheral area very often get into contact with English through music on the radio, as well, 70 % sometimes use the language to get in touch with their parents and friends, but 40% never use the language to contact with foreigners and tourists. In the rural area, 80% very often get into contact with English through music on the radio, 70% make contact with English on television (with or without subtitles), 60% often use the language to contact with their brothers and sisters, contrasting with 60% who never do to make contact with their parents.

Table 12. Frequency contact with English in the central school.

	Central school			
	Very often	Often	Sometimes	Never
Parents.	1	0	4	5
Brothers and sisters.	1	0	7	2
Friends.	1	5	4	0
Music on the radio.	9	1	0	0
On the television(with or without subtitles).	5	5	0	0
Cassettes / CDs.	6	2	2	0
At the cinema.	4	2	3	1
Internet chats / Social networks.	4	3	3	0
Foreigners and tourists.	0	0	8	2

Table 13. Frequency contact with English in the peripheral school.

	Peripheral school			
	Very often	Often	Sometimes	Never
Parents.	0	1	6	3
Brothers and sisters.	0	4	5	1
Friends.	0	4	6	0
Music on the radio.	9	1	0	0
On the television(with or without subtitles).	4	5	1	0
Cassettes / CDs.	4	5	1	0
At the cinema.	3	4	2	1
Internet chats / Social networks.	2	4	2	2
Foreigners and tourists.	0	1	5	4

Table 14. Frequency contact with English in the rural school.

	Rural school			
	Very often	Often	Sometimes	Never
Parents.	1	2	1	6
Brothers and sisters.	0	6	2	2
Friends.	3	3	4	0
Music on the radio.	8	1	1	0
On the television(with or without subtitles).	7	1	2	0
Cassettes / CDs.	6	3	1	0
At the cinema.	4	2	1	3
Internet chats / Social networks.	3	1	2	4
Foreigners and tourists.	1	1	4	4

It can be concluded that English is the most influential foreign language on the youth lives, in the archipelago, regardless the areas they are from.

❖ **Question 14:** students' motivation for leaning and working on their English.

The results found are shown in the following Tables.

The students' convictions are very strong. Most of them (90% in the centre, 100% in the periphery, and 80% in the rural area) strongly agree that with English they have a better chance of getting a good job. They also express their views clearly that with English they are able to perform many activities in their society. 90% of them from the centre and from the periphery strongly agree that English enables them to understand music lyrics, against 50% from the rural area. For them, English contributes for managing easily with computer, and carrying on conversation with foreigners (90% in the centre, and 70% in the periphery, but with lower percentage in the rural area (50%).

Table 15. Students' motivation to learn and work on their English.

What motivates you to learn and work on your English?	Centre school			
	Strongly agree	Rather agree	Rather disagree	Do not agree at all
With English I can get in touch with my family overseas.	6	2	2	0
With English I can understand music lyrics better.	9	0	0	1
With English I can manage more easily with computer and other technical equipments.	9	1	0	0
With English I can carry on a conversation with foreigners more comfortably.	9	1	0	0
Many things sound better in English.	6	3	1	0
In many cases there is no equivalent expression in other languages.	3	4	3	0
I need English to succeed in further education.	6	4	0	0
With English I have a better chance of getting a good job.	9	1	0	0

Table 16. Peripheral school students' motivation to learn and work on their English.

What motivates you to learn and work on your English?	Peripheral school			
	Strongly agree	Rather agree	Rather disagree	Do not agree at all
With English I can get in touch with my family overseas.	5	3	1	1
With English I can understand music lyrics better.	9	1	0	0
With English I can manage more easily with computer and other technical equipments.	7	2	1	0
With English I can carry on a conversation with foreigners more comfortably.	7	3	0	0
Many things sound better in English.	4	6	0	0
In many cases there is no equivalent expression in other languages.	2	6	2	0
I need English to succeed in further education.	7	3	0	0
With English I have a better chance of getting a good job.	10	0	0	0

Table 17. Rural school students' motivation to learn and work on their English.

What motivates you to learn and work on your English?	Rural school			
	Strongly agree	Rather agree	Rather disagree	Do not agree at all
With English I can get in touch with my family overseas.	5	2	1	2
With English I can understand music lyrics better.	6	1	3	0
With English I can manage more easily with computer and other technical equipments.	5	3	2	0
With English I can carry on a conversation with foreigners more comfortably.	6	2	0	2
Many things sound better in English.	0	7	2	1
In many cases there is no equivalent expression in other languages.	1	4	5	0
I need English to succeed in further education.	7	1	2	0
With English I have a better chance of getting a good job.	8	0	0	2

❖ **Question 15 and 16:** English varieties.

The respondents think they speak British or American English. In the central area, 70% of the students believe they speak British English, while in the peripheral area, 50% of the students think they speak American English. As for rural area, 80% of the students believe they speak American English.

This means that in the peripheral and rural area, the majority of the students identify themselves with American English, whereas in the central area students consider their English to be of British influence.

30% of the respondents¹⁸ who have no idea about the variety of English they speak, probably just don't want to affiliate themselves with either the US or the UK variety of English,

¹⁸ 30% of the respondents is the total number; 20% from the peripheral area and 10% from the rural.

maybe they want to show that what is important is to be able to communicate through the language with other people from different linguistic and cultural background rather than relying on the linguistic and sociocultural norms of native speakers of English.

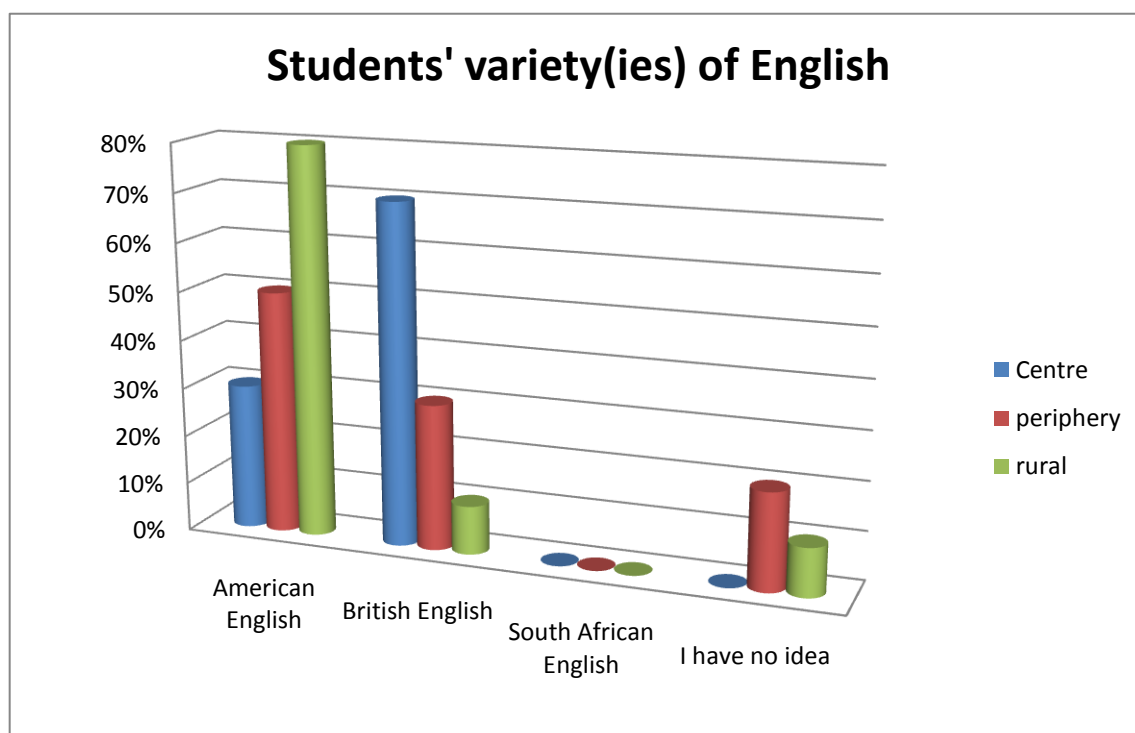


Figure 27. Students' self evaluation on the variety of English they think they speak.

The British variety should be taught at school according to 70% in the central area, and 50% in the periphery, in the rural area, 90% think that American English should be taught at school, contrasting with only 10% who favour British English.

It is important to highlight here that 10% of the respondents from the central area think that South African English variety should also be taught in Cape Verde schools. This shows that Cape-verdean youth is open to a different variety of English, particularly, an African one.

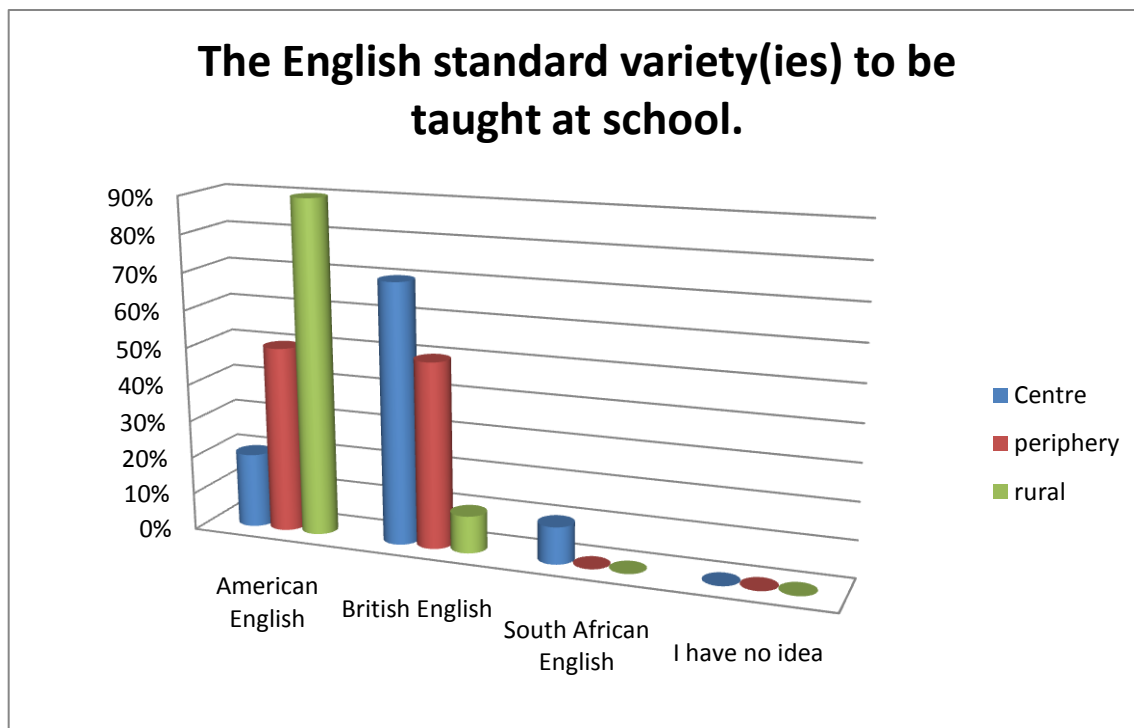


Figure 28. Students' views on the standard variety (ies) to be taught at school.

❖ **Question 17:** students' views on the level at which English should be introduced in the education system in Cape Verde.

The results give the idea that the Cape-verdeans favour the introduction of English in the education system as early as possible, in kindergarten or in the 5th and 6th grades.

What is important to highlight here is that, while the students from the centre advocate that the language has to be introduced in the kindergarten, those from both peripheral and rural areas mostly favour it in the 5th and 6th grades.

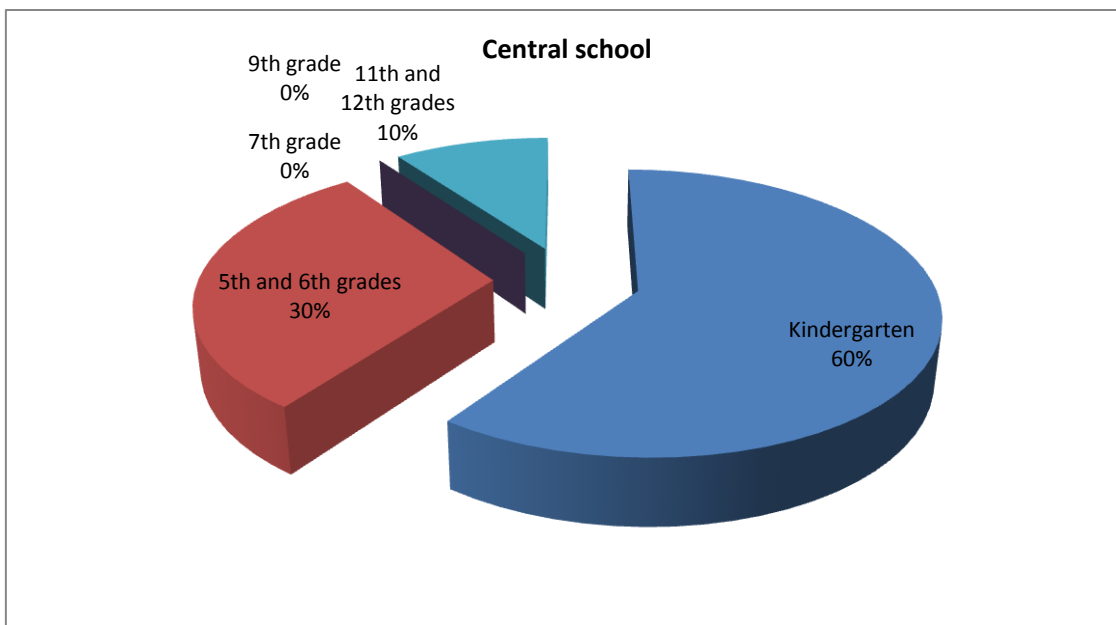


Figure 29. English introduction level in the education system (Central area).

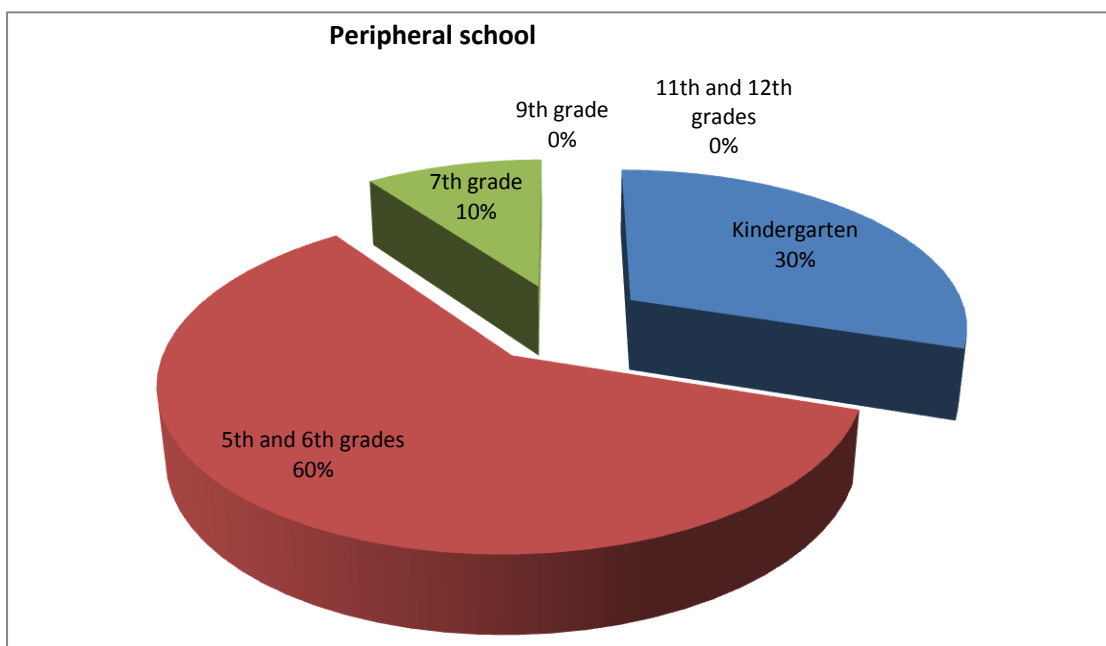


Figure 30. English introduction level in the education system (Peripheral area).

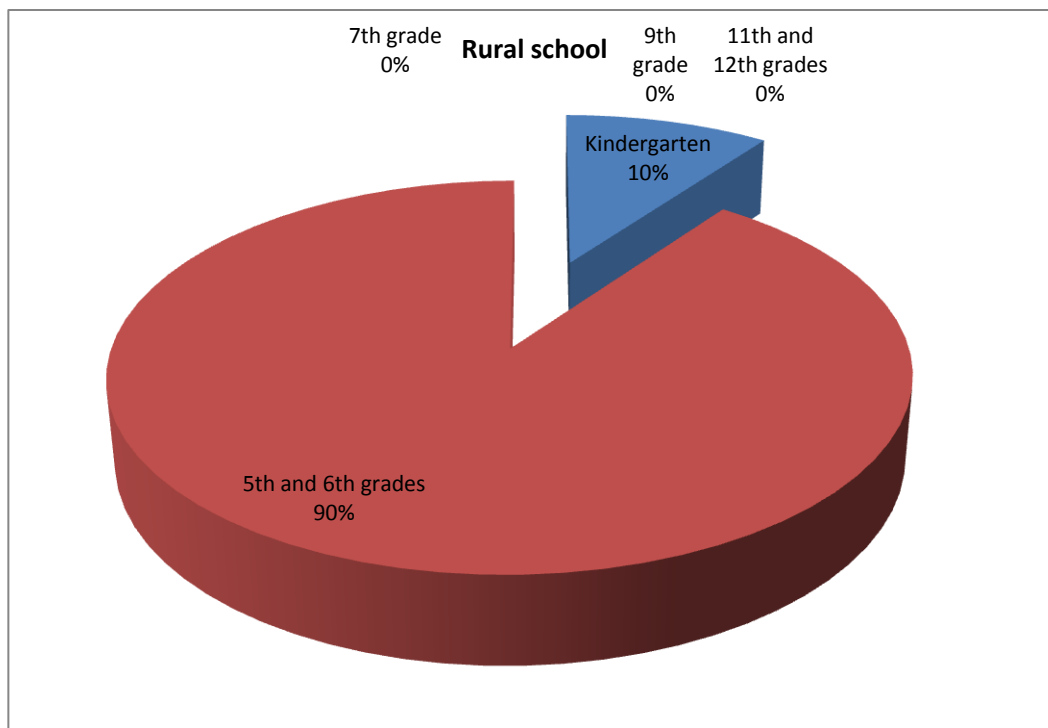


Figure 31. English introduction level in the education system (Rural area).

❖ **Question 18 and 19:** teacher's profile and materials to teach English in the archipelago.

The results in Table 18. show that the majority in all the three areas (90% in the centre, 70% in the periphery and 40% in the rural area) believe that a non-native English speaking teacher (non-NEST) can suit better their needs and realities, 10% from the peripheral area and 30% from the rural area believe that a non-NEST even untrained is the right teacher to teach English in the archipelago.

It is surprising that 10% from the peripheral area think that a teacher who knows the English language, and is not familiar with students' reality is a suitable teacher. Also, 30% of respondents believe that a teacher who can help his students get native-like competence in English is a suitable teacher for their context of EFL. This small group (30%) seems to favour traditional teaching practices which focus on the acquisition of British lexicogrammatical features and phonology (RP pronunciation).

Table 18. Students' views on the suitable teacher to teach in their communities.

	Centre school		Peripheral school		Rural school	
	count	%	count	%	count	%
A native speaker... even untrained...	0	0%	1	10%	3	30%
A non-native speaker...but trained...	9	90%	7	70%	4	40%
A teacher who knows the English...	0	0%	1	10%	0	0%
A teacher who does not know ...	0	0%	0	0%	0	0%
A native - speaker of English...	1	10%	1	10%	0	0%
A teacher who can help his student...	0	0%	0	0%	3	30%

Table 19. Students' views on the materials that suit the teaching of English in the archipelago.

	Centre	Periphery	Rural
Materials... that takes global view by Presenting Cape Verde in context...	7 (70%)	6 (60%)	8 (80%)
Materials imported from British and American Industries.	7 (70%)	2 (20%)	1 (10%)
Materials produced locally... needs and contexts.	0 (0%)	3 (30%)	1 (10%)
Materials... that culture and beliefs.	1 (10%)	2 (20%)	2 (20%)
Materials that reflect western cultures and realities, basically.	1 (10%)	2 (20%)	1 (10%)

When considering the issue of suitable materials for the teaching of English in Cape Verde, 21 respondents out of 30 favour the material that takes a global view by presenting Cape Verde in context with the rest of the world. This gives a clear idea that Cape-verdean students favour content that is culturally and pedagogically appropriate to the new context of globalized world. They do not want to be restricted to their own cultural and linguistic context.

Some of them (30% in the periphery and 10% in the rural area) advocate that materials produced locally can suit better the teaching of the language in the archipelago since local teachers are more familiar with their needs and realities.

Conclusion

Today, English is the most widely spoken language. It goes side by side with Globalization so, the knowledge of this language is essential today, as it is used in so many international domains.

There are more and more people learning English throughout the world, and currently, those who speak it as non-native speakers outnumber those who speak it as native-speakers, which means that there are more communications among non-native speakers than among native ones.

English is no longer the property of any particular nation; it is the language of everyone who speaks it so, it cannot be regarded as a foreign language, but as a language for intercultural communication or for communication with those who do not share the same mother tongue.

In view of the linguistic complexity in Africa, with indigenous and exogenous languages competing, there is a need to know what variety of English should be taught locally, but with a global view.

In this thesis, I particularly consider the Cape-verdean context, trying to trace a sociolinguistic profile of students of secondary schools in the country, by means of a questionnaire to analyse their views and attitudes towards the presence of the English language in the archipelago.

After gathering the results of micro-sociolinguistics and macro-sociolinguistics and comparing the three scenarios in investigation, I realized that the level of competence of the informants did not differ much from the three schools, though in theory, students from the centre are expected to perform better in all levels.

The results of the data analysis showed that the majority of the students from the three scenarios in the island agree that English plays an important role in their public life, and that its influence does not endanger their national and official languages and culture. They think that English is part of everyday life, as they use it to get into contact with their families, friends and foreigners and tourists, and with the language, they think they can get a good job; it can enable them to succeed in further education, as they can easily manage with the computer, listen to English songs and lyrics, and they can follow different forms of media. It can also be figured out that Cape-verdean students are not used to travelling much to English speaking countries; only 10 students out of 30 have already been to English speaking countries, with only one from the rural area so, they speak the language mostly either with the tourist who very often visit the country, or with African immigrants in the islands. The statistical results reveal that Cape-verdean students can perform English skills fairly well, with students from the centre and from the periphery having some advantageous over those from the rural scenario.

Apart from these aspects above, the majority of the inquired students think they speak American English, and that this variety of English should be taught at school; so, clearly this variety is more appreciated than the British variety by the students in the archipelago.

The results also show that most students favour the introduction of English at 5th and 6th grades, and the percentage gets higher in the rural area.

In relation to the profile of a teacher to teach English, and the suitable material for the teaching of English in the archipelago, the findings show that the majority of inquired students favour a non-native English speaker, but trained to teach the language in the Cape Verde context; they think that suitable materials should be those that take a global view by presenting Cape Verde in context with the rest of the world.

I hope that this investigation may provide a good contribution for the learning and teaching of English in the archipelago. I hope the government, the local authorities, and the policy makers reflect about the real situation of the English language influence, and reconsider the importance of it in the new globalization era.

It is urgent to rethink the English language teaching pedagogies throughout the islands. Everyone who is involved in the issue of teaching the language needs to reflect about changing traditional attitudes of ELT to new approaches which provide the students with communicative competence in order to be able to communicate with others who have different mother tongues rather than preparing them to communicate with native speakers of the language, since linguistic interactions communications occur more among non-native speakers of the language.

They have to take into account the students' culture and reality but in a global view, when choosing teachers and suitable materials for the teaching of English in the archipelago. This means that the authorities have to rely on the national or local teachers because they know their students' needs better than anybody else, and they should be allowed to participate in the choice or the elaboration of materials, and let their students know about the existence of other varieties of English, other than British and American varieties, and be receptive to them.

To summarize, once English is a medium of communication at an international level, say, for intercultural communication, and as it is used extensively as a lingua franca by non-native speakers, and once Cape Verde is also part of this world, it seems reasonable that the Cape-verdean government and authorities could think about adopting ELF approach for the teaching of English in the archipelago, so as to develop students abilities for cross-cultural communication, bearing in mind that Cape Verde is a touristic country, and that it depends greatly on overseas connection and that all Cape-verdean citizens think about travelling abroad or even emigrating in view of the poverty and the vulnerability of the islands.

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Appendix

Questionnaire

I am Olívio Nunes and I am currently in the second year of an M.A. Course in Applied Linguistic in the Faculty of Letters of Lisbon. I shall be very grateful if you would collaborate with me carrying out this dissertation by answering the following questions. All information will remain strictly confidential and there are no “right” or “wrong” answers. You may answer either in English or Portuguese, and I would appreciate if you answer all the questions. Please give your answers sincerely as only this will guarantee the success of my investigation. I thank you, in advance for your collaboration and for making my study possible.

Part I

1. Age _____
2. Sex: ☐ Female ☐ Male
3. Student's level : ☐ eleventh grade ☐ twelfth grade
4. Years of English: ☐ three ☐ four ☐ five ☐ six
5. Area of study: ☐ Humanistic ☐ Social-Economic ☐ Science and Tecnology
☐ Arts
6. Which languages do you know? Signal your answer with an 'X'
☐ Creole ☐ Portuguese ☐ English ☐ French ☐ Spanish
☐ Mention other language(s) you know: _____

7. How would you rank your language knowledge and skills? Use only the numbers.

Note: 1 = very good 2 = good 3 = quite good 4 = bad 5 = very bad

Creole ☐ speaking ☐ listening ☐ reading ☐ writing

Portuguese ☐ speaking ☐ listening ☐ reading ☐ writing

English ☐ speaking ☐ listening ☐ reading ☐ writing

French ☐ speaking ☐ listening ☐ reading ☐ writing

Spanish ☐ speaking ☐ listening ☐ reading ☐ writing

Other ☐ speaking ☐ listening ☐ reading ☐ writing

8. Have you ever used English to communicate while in Cape Verde?

a)

☐ Yes ☐ No

b) If yes, in what situations?

☐ To communicate with tourists. ☐ To communicate with African immigrants.
such as Nigerians, Zambians, Gambians and other people from
Anglophonic countries, in our country.

9. Have you ever used English to communicate while abroad?

a)

☐ Yes ☐ No

b) If yes, where?

☐ USA ☐ UK ☐ Gambia ☐ Zambia ☐ South Africa
☐ Germany ☐ Luxembourg ☐ Denmark ☐ Italy ☐ France
☐ Portugal ☐ Other(s) _____

Part II

10. Do you think it is important to know English? Signal your answer with an 'X'.

- ☐ Really important. ☐ Less important than to learn some other language.
☐ Quite important. ☐ Not important at all.

11. Mark with an X the answer to each question concerning your contact with English.

How often do you...?	daily	weekly	monthly	rarely
have class in English?				
speak English in class or at school?				
write academically in English?				
read English for study purpose?				
use the Internet for research in English?				
work with English in computer programmes or other technical situations?				
read in English for pleasure?				
write letters, emails, or other informal texts in English?				
listen to English songs?				
watch TV programmes in English?				

12. Of the situations listed below, how often do you get into contact with English?

Choose the variables that best correspond to your situation by marking with an 'X'.

	very often	often	sometimes	never
Parents				
Brothers/Sisters				
Friends				
Music on the radio				
On television(with or without subtitles)				
Cassettes/CDs				
At the cinema				
Internet chats / social networks				
Foreigners and tourists				

13. Signal your opinion with an 'X'.

In Cape Verde, the presence of English in daily life is...

	Agree	Disagree
excessive and unnecessary		
a threat to my national language and culture.		
a threat not to be taken seriously.		
useful because it improves one's English.		
useful because it broadens one's cultural horizons.		
sometimes I am worried about the effects of English on my native language.		
I don't really like the English language and sometimes I resent the fact that I am forced to use it.		

14. What motivates you to learn and work on your English?

Indicate to what extent you agree or disagree with the following items by marking each answer with an 'X.'

	Strongly agree	Rather agree	Rather disagree	Do not agree at all
With English I can get in touch with my family overseas.				
With English I can understand music lyrics better.				
With English I can manage more easily with computer and other technical equipment.				
With English I can carry on a conversation with foreigners more comfortably.				
Many things sound better in English.				
In many cases there is no equivalent expression in other languages.				
I need English to succeed in further education.				
With English I have a better chance of getting a good job.				

Part III

15. Which variety of English do you think you speak? Signal your answer with an 'X.'

- ☐ American English ☐ British English ☐ Nigerian English
☐ Zambian English ☐ South African English ☐ I have no idea.

16. Which variety of English do you think should be taught in our schools?

- ☐ American English ☐ British English ☐ Nigerian English ☐ Zambian English
- ☐ South African English ☐ Other variety: _____

Part IV

17. At which level do you think English should be introduced in the Education System in Cape Verde? Signal your answer with an 'X.'

- ☐ Kindergarten education.
- ☐ 5th and 6th grades (the two last years of the Integrated Basic Education).
- ☐ 7th grade (the first year of the secondary education).
- ☐ 9th grade (the third year of the secondary education).
- ☐ Only at the third cycle (11th and 12th grades).

18. Which of the following profiles do you think a teacher should have in order to teach English in our country? Signal your answer(s) with an 'X'.

- ☐ A native-speaker of English, even untrained to be a teacher.
- ☐ A non-native speaker of English, but trained to be a teacher.
- ☐ A teacher who knows the English language, and is not familiar with students' reality.
- ☐ A teacher who does not know anything about students' culture and language, but can speak English fluently.
- ☐ A native-speaker of English, who has no pedagogical training to be a teacher.
- ☐ A teacher who can help his students get native-like competence in English.

19. Which of the following materials do you think are more suitable for the teaching of English in Cape Verde? Signal your answer(s) with an 'X'.

- ☐ Materials (books, textbooks and handouts) that takes a global view by presenting Cape Verde in context with the rest of the world.
- ☐ Materials imported from British and American industries.
- ☐ Materials produced locally (with the participation of local teachers and those who are sensitive to students' needs and contexts.
- ☐ Materials (books, textbooks and handouts) that cover students' culture and beliefs.
- ☐ Materials that reflect western cultures and realities, basically.

I thank you again for your collaboration.